

PROBLEMES
OF
BEAVTIE
and

all humane affections.

Written in Italian
by Tho: Buoni, cittizen
of Lucca.

*With a discourse of Beauty, by
the same Author.*

Translated into English, by
S. L. Gent.

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9



To the right wor-
thy, and my honora-
ble friend, Maister
Samson Lennard,
Esquire.



Mongst those
many duties
that are re-
quired in a
man any way
obliged for a

benefit receaved, Seneca setteth
this downe for one, *Caue ne
clam gratiam referas*, Take
heed least thou smoothe thy
B 2 thank-

The Epistle

thankfulnesse in such a manner
as if thou were ashamed, either
of him from whom thou recei-
uest, or of thy selfe that thou
shouldest receiue; for, Ingratus
est qui remotis arbitris grati-
as agit. This is the reason (right
worshipfull) that hath made
me bold at this time to dedi-
cate these my simple labours
vnto your selfe, not because I
thinke them any way worthy
your worthinesse, or sufficient
in the smallest proportion that
may be, to requite those infinite
bounties I haue receiued from
you: but to make knowne vnto
the world that I am not asha-
med to acknowledge how much

I am

Dedicatorie.

I am bound to bee thankfull,
and how little I am able to ex-
presse my thankfulnesse as I
should, that haue no better
meanes to requite, then by cra-
uing more, that is, by humbly
intreating that you will bee
pleased, as a full recompence of
your former goodnesse in sup-
plying my wants, in this little
worke, to protect my infirmi-
ties: you shall thereby not onely
adde much vnto your former
kindnesses, but giue quickning
and spirit to my future studies,
and make me bold, by your fa-
uourable acceptance of this, to
undertake matter of farre
greater consequence, and better
besitting

The Epistle

besitting your worthy patronage. Which I doe the more willingly promise, because I want not will to performe it. For pity it were but I should ever live in wants, if I should ever live to want will, ever to love and honour him that hath ever supplied my wants. And though this be reason enough to binde me to more then I can either doe or promise, yet Nature, and Name, and bloud, and neere alliance, challenge a greater dutie at my hands: and if none of these were, yet forasmuch as I know not any upon whom it hath pleased God with a more bountifull hand to poure down
his

Dedictory.

his earthly blessings in this life,
then upon your selfe, it cannot
but be wisdom in me, to make
choise of him to blesse this
worke, whom God hath so bles-
sed in this world. Pardon me
(Good Sir) if out of a true ac-
knowledgment of Gods goodnes
towards you, and by you to-
wards me and mine, and not
from any the least touch of
vaine glory, or flatterie, or
doubt of the like acknowlege-
ment in your selfe, I be bold to
tell you (for to my owne com-
fort I speake it) that God hath
from time to time, euen from
your cradle vnto this day, chee-
red you vp with a bountifull
B4 charge

The Epistle

change, and variety of his blessings. First, with a Father whose provident care for your education when you could not provide for your selfe, made you a man before you came to mans estate, and layd a foundation so firme, not onely for your owne future benefit, but for the ensuing felicity both of yours, and his posterity in this world, as that I cannot but ioy in the remembrance of his wisdom, and carefull foresight, and congratulate the happy successe thereof in your selfe. I meane in providing for you in your riper yeares, and his declining time, a better comfort to supply his want

Dedictory.

want, euen that honorable Lady your deare and louing wife, who hath not onely multiplyed your happinesse in this life by her many vertues, and euen unspeakable affection towards you, but by her large and lawfull patrimony, the reuenewes and honour of an ancient Baronie, to yours and her heires for euer, lineally d scending from so many noble Lords her parents and honourable Progenitors. From both whose loynes hath sprong a third blessing not much inferiour to the rest, not onely numerosa proles, many children, but many good: and among the rest, your worthy

The Epistle

sonne Sir Henry Lennard,
(whose name and nature I
must alwayes loue and honour)
as heire both to your honours
and honourable vertues . Thus
hath God euer blest you, a child,
a husband, and a father, and
thus God euer blesse you, and
adde vnto these his blessings a
long life, that you may long liue
to be a blessing to other men,
and to patronage this, and my
future labours in this kinde.
Touching which worke so un-
worthy your acceptance, let me
intreate you not to sticke in the
title, or to thinke it a subiect
unworthy your grauitie, being
grauely handled. It is one thing
to

Dedictory.

to write of passion, and another
to bee subiect to passion. The
best and graueſt writers haue
writte thereof, and it unbe-
fittes not any man to reade
what they haue written. The
Author I will not commend:
let the worke commend the
Author. The translation I must
not commend, onely I wish th:
volume had beene farre grea-
ter, so lesse Philosophicall. How-
soeuer, if it finde fauour in
your eye, I haue my desire,
and I shall thinke it the grea-
test happinesse that euer be-
fell me in this life, to haue done
any thing that may content him
by whom I liue. And so I end,
wish.

The Epistle.

wishing you all happinesse in
this life, and after this life, that
which neuer hath end. From
my lodging in Westmin-
ster 30. Aprilis
1606.

Your Worships in all
duty to be commanded,

Sam^l. Lennard.

A discourse of the Author,
upon Beauty.



Amongst those cleare
lights, which in the
middest of the darknesse
of ignorance, can direct
the minde of man to
the knowledge of the
magnificence of our great God, the
clearest, and most resplendant seemeth
to be that of *Beauty*, which shineth not
in one only part of the vniuersall, but in
the whole: appeareth not only in things
animate, but inanimate: sheweth her
greatnesse, not onely in the accidents
but in the substance: layeth open her
riches, not onely in the Elements, but
in the compounds: not onely in the su-
perficall part of the earth, but euen
within the bowels thereof (as within a
safe treasury) hideth her manifold beau-
ties, extendeth her golden rayes, not
onely to things visible, but inuisible:
manifesteth her sparkling lustres, not
onely to things earthly, but heavenly.
So that ascending euen from the lowest
things that are, vnto the highest, we do
still discover the greater wonders of
this so great a God, communicated vn-
to vs by the Arch-figure of al beauties.

Hence

A discourse

Hence it is that the Platonists would, that passing by the creatures as it were by so many steps, or degrees of nature, we should ascende to the knowledge of that supreme Monarch, who with his infinite power, and vnspeakeable wisdom, causeth that ornament of Beauty to shine in euery part, which to no other ende; benigne nature hath framed an ingin so heigh and so wonderful, then to direct vs to the knowledge of those attributes, which in truth are deu vnto him. And therefore saith the father of all Romaine eloquence. *Quid potest esse tam apertum, tamq; perspicuū, cū cælum suspeximus, &c.* What can be more plaine, and manifest when we behold the heauens, and cōtemplate the celestiall bodyes, then that there is some kinde of Godhead where-by they are gouerned? The creatures of God are the footesteps of the great God, which shew vnto vs his greatnes: they are the looking glasse, which a far off representeth vnto vs the rich colours of his immeasurable Beauty. they are a booke of artificiall notes, written in letters of gold, which instruct the simple minds of mē: they are the finger of that diuine wisdom, which discouers vnto

of Beautie.

is the greatest treasures of the greatest
good: they are so many learned tongues
(mute I must confesse) but yet more
eloquent then all humane eloquence,
which in a still tongue instruct our ig-
norance, and perswade vs to the ser-
uice, and worshippe of the true God.
And lastly, they are so many goades,
which by a sweete kind of inuitation
pricke vs forward to the knowledge
of the originall fountaine of all good.
And to say the truth, what clearer foot-
step, what brighter Looking glasse,
what easier booke, what readier finger,
what wiser tongue, and what more ea-
sie spurre can any mortall eye discover
then Beauty? It shines in the east, is ad-
mirable at noone, is pleasant euen at
night, but most resplendant in the day.
It is white in the snow, red in the rose,
gracious in the violet, delightfull in
the flowers, rich among the plantes,
wonderfull among the beasts of the field
& glorious amongst men? Who beholds
& rests not astonished at the cleare light
of the Moone, the bright beams of the
sun the whitenes of siluer, the splendor of
gold, the purity of the marble, the spark-
lings of the diamōd, & y^e high prise of
all other precious stones, & artificial lu-
rels? What

A discourse

What eie can rest satisfiſſed in beholding the variety of the formes, and colours of the rainebow, the great riches of the ſpring, which in all things, in all places, euen the moſt ſolitary in holes, & caues, vpon high hils, the craggy rocks, hollowe mountaines, deſert corners, and in all other places moſt remote, & abādoned, diſplayeth the maieſty of her mother *Venus*? who is not aſtoniſhed to behold the rich garments of the beaſts of the field, & the birds of the ayre, rich in their proud mantles, their glorious maynes, their beautifull backes, their ſoft feathers, their comely ſpottes, their glittering wings? who wondereth not at the haire of the Lion, the ſpotted garment of the Panther, the excellent feature of the horſe, the backe, of the Leopard, the no leſſe delightfull, then alluring ſkin of ſome little dogges, which furniſhed with a thouſand ſtrange delights, attend vs euery howre in our houſes? who can ſufficiently diſplay the Beauty of the Cocke, the rich taylor of the Peacocke, the innumerable colours of the Pigeon, the glorious feathers of the Feſant? who can deſcribe the ſiluer ſcales of the fiſh, their ſlippery backes, their ruddy, and hyacinthian purple
colours

of Beauty.

colours, their diuers purflings, in manner of litle drops of gold, their formes, their finnes, their barbes, their armes, and their innumerable fashions? Who can by speech sufficiently set downe the whitenesse of the Lilly, the rednesse of the rose, the purple of the violet, & the multitude of those excellent beauties, which we behold with singular delight and admiration in euery flower? Who can describe the colours of the Apple, his red, & white, & yellow, and medley of al colours, the forme sphericall, oual, piramidall thereof, with a thousand other wonders, which vpon their plants we see in them? who is so wise as by his speech to adde beauty to the beauty of the plants, to their barkes, their tall trunks, their strong bases, their spreading boughes, to the delicatenes of their leaues, the prise of their gummes: the diuersity of their flowers, the magnificence of their fruite, the beauty of their toppes, and the diuersity of their kindes? who doth not admire the comelines of the Mirre tree, the noblenesse of the Cedar, the height of the Pine, the strength of the Oke, the beauty of the Cypres, the fecundity of the Oliue, the rarity of Agnus castus? who can sufficientl.

A discourse

ciently celebrate the amenity of the medowes, the fertility of the fieldes, the height of the hilles, the greatnesse of the mountaines, the beauty of the Islands, and the stately bounds of sundry prouinces, fauored with a thousand sundry properties, by the celestiall influence? who can sufficiently commend the cleannes of the water, the swift current of the channells, the sweete murmur of the fountaines, the treasures of the riuers, the strange wonders which the *Mediterran*, *Hiberian*, and *Ocean* sea, yea euery golfe, euery depth doth hide in it? What stile so graue, as to set downe the riches of the raine, the Beauty of the clouds, the strange grace of the falling snowe, the twinkling of the staries, the flaming of the cometts, the motion of vapors inflamed, and the sweete breathinges of the celestiall aire.

Alas these, and a thousand the like can neuer be expressed, nay the beauties of Gods creatures cannot be considered of without wonder, without astonishment. If then such be the visible things of nature, what shall wee thinke the inuisible are? for we cannot but knowe, that those things that are most excellent, nature hath hidden, & kept most close.

Gold

of Beantie.

old so much esteemed in the world, it
hath hid in the bowels of the earth: pre-
cious stones, & pearles of greatest prize,
in the bed of the sea: the seede, in which
preserued the life of euery plant vnder
thousand barks: the sweetnes of euery
fruit, with the marrow thereof, and euery
thing of greatest prize, it hath hidden
from our eyes. If then we are but as it
were stammering children in expres-
sing the beauties of corporall things, as
of the colde marble, the dead stone, and
other things insensible, how should we
be able to expresse the Beauty of an an-
gell, an *Archangell*, a *Seraphin*, a *Che-
rubin*? Alas too dull is the minde of mā,
too vncapable of so excellent a know-
ledge, too dead is euery stile, to silent all
eloquence, too slowe are al pennes, and
too rude are all tongues. All we can do,
is but to passe by these mortall beauties,
as it were by so many shadowes, which
doe weakly guide vs to knowe in parte
the incomprehensible beauties of inuisi-
ble creatures, and from thence to pro-
ceede with strange astonishment, to the
contemplation of the first *Fayre*, which
is the inuisible God, who, to no o-
ther ende, hath framed these out-
ward beauties, then to direct vs to the
inward,

A discourse

inward, the visible, to stirre vs vp to the
inuisible, the corruptible, to inflame
our desires to the incorruptible, the
terrestriall, to rayse vs vp to the celesti-
all. But man hauing forgotten both
himselſe, and his duty, as if he were
meerely earthly, fasteneth his thoughts
vpon earthly things, vnthankfull vnto
God the Author of ſo great a good, and
to himſelſe the cauſe of his vtter ruine.
But to paſſe from nature vnto arte. It
was onely Beauty that did firſt miniſter
the occaſion vnto arte, to finde out the
knowledge of Caruing, painting, build-
ing, to finde out the mo'ells, proſpec-
tiues, and rich furniture of ſo many
proud, and wonderful edifices: and from
hence haue our Poets taken occaſion to
celebrate not onely naturall Beauty, but
artiſciall: not onely the Beauty of the
body, but of the minde too: in ſo much
that many times with the ſweetneſſe of
their verſe they leaue the reader full of
wonder, & aſtoniſhment. As amongeſt
others, ſaith *Politian* of artiſciall Beauty.

*The princely houſe diuides the terrene aire,
more bright with gems of gold then I can tel
Which makes the darkeſt night then day more
the workmaſhip the maker doth excel. (ſaure,*

of Beauty.

in Adamantine pillars hangeth there.

A floore of Emralds, that doth sit full wel,
their harts to comfort that doe pant with care
to mount up Scrop, Bront, or Mongibell.

And Ariosto following the description of
another proud building, sayth.

The high pillers and the Capitels of gold,
upon those thrise faire gemed floors did stand
those stragg marbles which such art did unfold
grauen in sundry formes by learned hand.

And Hugoni colouring the Beauty of the
spring, vttereth these verses.

The earth that her due ornament had lost,
and nothing brings but horror to the eye
With thousand colours of farre greater cost.
doth, once againe reuiude, adorned lie,
The nightingale renews her warbling plaint
& they renew the fire in frozen heart. (saint,
And wanton loue growes strong which the did
the ayre, and water laugh in euery part.

And Veniero to the like purpose.

The woods & meadows euery wher grow green
the waters are in euery fountaine cleare.

The southern wind that neuer blowes too keene
so moues the leaues as motion none appeere.

But all these passing from this Beauty, to
the Beauty of man (wherof it seemeth
that al our Tuscan poets haue delighted to
write) could neuer thinke themselves
satisfied with the commendations thereof

and

A discourse

and therefore saith Petrark.

*I thought perhaps to number all the starres,
And to inclose all fountaines in a glasse:*

*VVhen first I thought within these paper bars,
to praise that Beauty which all pens do h passe
Or to cōmend that flowre which is the rarest,
because it giueth Beauty to the fayrest.*

And Ariosto, following the same subiect,
saith,

*He that commends Phillis or Nerca,
or Amarillis or Galatea,*

*Tytirus and Melibe, by your leaue,
Let him be mute, my loue the prayses haue.*

And Sanazzaro

*My Phillida whiter then the Lilly,
more louely then the fields in midst Aprile.*

And of the Beauty of the minde saith
Mattelli.

*Princely spirit whose fame all limits scornes,
whose name no pen sufficiently adorne.*

And lastly Caro.

*And the they cald him wise, & strong, & iust,
Miters, and garlands they put on his head,
And termd him great Father, King August.*

Here I passe ouer with silence the descrip-
tion of those pleasant places, delightfull
situations, hills, citties, temples: neyther
will I speake of those affections of the
minde, of ioy laughter, glory, hope, loue,
modesty, comelines shamesfastnesse, ci-
uility

of Beautie.

ility; affability, wisdom, valour,
patience eloquence, and whatsoeuer
else that concurrerth to the forming of
the inward Beauty of the minde, which
by dayly speculation, and frequent action
is obtayned: for whosoeuer atten-
tively readeth those wise and sage Po-
ets, not so carefull to describe lasciuious
Beauty, as that which is ioyned with
true shamefastnes, modesty, téperance,
and vertue, shall finde in them, not only
those excellent poeticall figures, which
giue a kinde of lustre, and Beauty to
their sententious speech, but that grea-
ter Beauty of the minde, beautified by
their learned pens. Let it not therefore
seeme strange, if I in this little worke
haue bin bolde, by way of *Problemes* to
handle this subiect of *Beauty*, & thereby
to passe to the matter of *Affectiōs* which
by beauty are especially & most strong-
ly stirred vp: for if it be true (as among
all philosophers it is held most true) that
loue is the rule, and measure of all o-
ther affections, and that loue is moued
by that which is faire, as by her pro-
per obiect, I could not with any con-
ueniency haue written of *Beauty*, if
I had not passed to that *affection*,
which especially (as the proper obiect
and

A discourse

and matter belonging therevnto) contemplateth that which is fayre, neyther could I well haue followed this subiect of loue, if I had not likewise written of al other affections, among which loue is the predominant, and from which the rest receiue their originall, beeing confessed, it was beyond my skil exactly to handle a matter of this worth, and therefore following only a problematicall stile, vnder probable reasons & brieue conceites, I haue briefly vntwined this whole discourse, perswading myselfe thereby, both to haue done that which was answerable to my own strength, and this present subiect. And therefore to conclude, let ingenious men conuert their studies to the contemplation of the Beauty of Gods creatures, & thereby learne to direct their loues, to the loue of that chiefe, and supreme fayre, which can onely make them happye and giue them perpetuall felicity. And as the beauty of the minde is of higher prise, then that of the body, so let them remember that the inuisible beauty is more worthy of Loue, then the visible, because that endureth for euer, and this euen with wings passeth away.

Problemes of Beau-

tie written by Thomas

Buonie, Cittizen

of Lucca.

Why is Beauty so vniuersal?

Probleme. 1.



Erhaps bycause it
is a kinde of good,
which being by na-
ture communica-
ble, doth therfore
shine in euery part

of the vniuersall world. Or Perhaps
because all thinges being the effects of
one and the same Nature, which is a
benigne mother vnto all, it was not
conuenient, that any thing should bee
in his degree deformed: but that all
thinges according to their due formes
should haue some perfection of Beauty;
and as the Pecocke is faire, the Eagle
faire, the Swan, the Lyon, faire, so
should the Serpent be faire, the Croco-
dile, the Aspe, in their kindes: from
which

which *Beauty* is framed that vniuersal
Beauty of this inferiour created world
 which is a kinde of foote steppe of the
 diuine *Beauty*. Or *Perhaps* for the
 conseruation of the kindes, the which
 by generation are preserued: vnto
 which action of generation, it was
 not requisite, that the *Agents* should
 be violently drawne: but being gentle-
 ly allured by the *Beauty* of their kindes
 they should willingly frame them-
 selues to the acte of generation. Or
Perhaps that soueraigne creator of all
 thinges being the Supreme *Essence*
 which hath in it al kind of perfectiōs in
 an infinite degree: and consequen-
 tly al *Beautyes*, and being the first *Faire*
 in a degree that is infinite too, he
 would likewise in his great bounty v-
 niuersally impart a kind of perfection to
 all Nature.

*Wherefore is Beauty impar-
 ted to euery particular
 Creature?*

Probleme. 2.

P*Perhaps* because man shold not only
 consider it by the diuers kinds: but
 by

by the particulars of the vniuersall, and from thence should passe with the wings of his cogitations, to the contemplation of the highest *Fayre*, from whence, as from a fountaine all smaller Riuers deriue their *Beauties*. Or Perhaps because benigne Nature intende also the conseruation of euery particular creature: which by nothing can be better performed then by vnion, which vnion, ariseth from Loue, and Loue by nothing but *Beauty* can be ingendred. Or Perhaps because the vniuersall cannot be faire, except the particulars be likewise so; and therefore to the end this vniuersall Theater of the world might appeare more beautifull: the creator of things did not only adorne, the vniuersall partes, with beautiful colours, which are the general kindes, but the particulars also, to the end, that therein the vniuersall *Beauty* might shine more cleare. Or Perhaps because euery kind should be admired for the *Beauty* of their particulars, and so being sealed within the bounds of the *Beauty* of their indiuidualls, should rest contented, and satisfied.

Wherefore doeth Beauty shine especially in women.

Probleme. 3.

P*Erhaps* because such is the order of nature, that what it wanteth in one, it supplieth in the other, and therefore hauing indewed man with a wit, and iudgement farre more excellent, and more fit for the contemplation, and speculation of things, and framed him in respect of his minde, in a manner diuine, she would supply this want, and giue a full recompence vnto women with bodily *Beauty*, whereby she should be in some degree superiour vnto man. Or *Perhaps* because women knowing their bodily *Beauty*, should by their studious endeauours, seeke to attaine that of the minde, and should endeauour to bee that in their mindes, in their Spirituall part, which in their bodies, nature hath framed them. Or *Perhaps* because shee should not by man be contemned; but rather for her *Beauty* be reuerenced, admired, and only loued. Or *Perhaps* to the end she taking knowledge of these her perfections, should the rather bee guided by

the zeale of honour, and the bridle of
shamefastnesse, not to violate so vn-
speakeable a treasure, being assured that
so great a grace was neuer given her
from heauen, to defile with *Luxury*, but
rather to bee a Bridle to that heate of
concupiscence, which in her weake na-
ture would gather strength. Or Perhaps
because hauing receaued so great a
blessing, shee should learne of her mo-
ther nature, to hide it, which couereth
euery faire, and pretious thing, vnder a
thousand shells, and barks: yea in hard
rocks and bottomles depthes, and not
to lay it open as a thing common.

Why doth Beauty so soone decay?

Probleme. 4.

Perhaps because *Nature* admitteth
no permanent estate in these infe-
riour things; but giueth onely the be-
ing, and the increase: to the full wher-
of, they are no sooner arriued, but pre-
sently they tend vnto their declination,
for no state perfect, is permanent, but
like bricke glasse is broken with euery
falle Or Perhaps because discret *Na-*
nure hath assigned to euery age some

especiall good, to infancy the comfort
 of the dugg: to Child-hood childish
 recreations: to youth a desire of ciuill
 conuersation: to riper yeares the frui-
 tion of that *Beauty*, which stirreth vp a
 desire of generation, to perfect man a
 delight in honorable actions, whereby
 hee aspireth to immortailtie: to old
 men the gift of counsell, to decrepite a
 delightful remembrance of things past.
 Whereby according to those offices,
 especially necessary vnto Nature, ei-
 ther particular, or vniuersall, was giuen
 the excellencie of some good, to eue-
 ry particular age, which beeing ex-
 pired) men gaue ouer their delight in
 that gift, as no longer necessarie, and
 betoke themselves to that which was
 more fit. Or Perhaps because wee
 may knowe that earthly *Beauty* is like a
 flying shadowe, and therefore wee are
 not to fasten our eyes vpon it, but to
 turne them to that soueraigne *Light*,
 that is free from all change, from all
 passion. Or Perhaps because loue is
 proper to young men (*Beauty* beeing
 onely found in that age) the which
 lasting but a short time, suddenly doth
 the flower of that fading good vanish,
 which

which adorneth their youthfull members.

*Why is Beauty especiall
apprehended by the
sight?*

Problem. 5.

Perhaps because Beauty is a certaine diuine splendour which is shewed vnto vs in thinges naturall, and that doth most participate of the diuine Nature, which is least earthly, and such is the eye (among other senses) in apprehending thinges, and therefore the fittest meane to discern so great a good. Or Perhaps because the eye is, as it were the cleare looking glasse of the soule, in which are decried all the affections of the minde, as Anger, Disdaine, Passion, Loue, and so forth, among which the principall is Loue: the eye therefore longes after Beauty, (and whilest it contemplateth the colours, the formes, the features, the carriage, the complection, the comelines, the grace, the laughter, & what soeuer excellent quality belongs vnto Beauty) is deem'd

firstest to be the principall iudge thereof.
Or Perhaps because the first obiect of the eye, is the light, without which all *Beauty* (as being buried in the darke) is made vaine, and therefore no maruaile, if the eye being in it selfe so cleare, and transparent, seeke the light of *Beauty* in euery darke bodie with such delight.
Or Perhaps bycause many things con-
curre to the framing of a perfect *Beauty*, and therefore the sight beeing that (among the other senses) which apprehendeth most things, by this organ, a louer doth best discern the perfection of all those principall parts, which are required to the framing of a compleate *Beauty*. And therefore wee see that louers by the bare report of vertue, in any honorable breast loue imperfectly, but if report be once confirmed by an interuiewe, and the eye be made iudge as well as the eare, it gathereth strength, and groweth wonderfully, which proceedeth from no other cause, then from the great force that the eye hath in the true iudgement of sensible things, besides the power thereof extending it selfe, more then all the other senses to the multitude of obiects, and more speedily apprehending them.

Wherefore

Wherefore doth Beauty al-
waies delight?

Probleme. 6.

Perhaps because whatsoeuer hath
any thing in it, that is diuine (such
as Beauty is) doth alwaies bring with it
some Ioye: In so much that wee see,
that many things according to the
portion of that treasure of diuine great-
nesse, which they participate, doe yeeld
vs pleasure, and delight, more, or lesse.
As a meadowe decked with a thousand
varieties of flowres, breathing as it
were vnto vs refreshing odours; a
fountaine abounding with Christaline
waters, and adorned with many ten-
der sprouts, and bowing shoots; a
magnanimous horse strong of bodie,
pleasant in countenance, maiestically in
pase, dappled in coulour, bold in nature,
a glorious Pecoock, beautifull in his
golden feathers; a glittering Diamond,
an Orient Pearle, a shining Carbuncle,
and euery other rich and precious
Gemme, bringeth alwaies delight and
pleasure with it. Or Perhaps because di-
uers coulours wel placed and artificially
inlightned, are apt alwaies to bring de-
light

light vnto the eye , as also a tuneable
voyce vnto the eare . For among those
things that giue greatest grace , and
Beauty to a woman , the principall are,
the gratious colours of her well featu-
red members , and her hony wordes,
which being sweetly vttered, make ex-
cellent harmony, and yeeld vnspokea-
ble delight . Or *Perhaps* because that,
which perfecteth not onely the out-
ward powers , but the inward also,
brings ilwayes delight , and therefore
the corporall *Beauty* reducing in to aft
the senses , and the incorporal, inuiting
vs to contemplation , and inuesting
vs (as it were) into all vertues , both
the one, and the other, must necessari-
ly yeeld delight , and pleasure , for this
is the propertie of the naturall powers,
that in the presence of those objects that
serue them , and belong vnto them, be-
ing inuited vnto action (which they
naturally delight in). they take great
Ioy, and contentation , and the reason
is , because by their objects they are
fed, terminated, and perfected, and
therefore the vnderstanding at the pre-
sence of an intelligible, *Species*, the will
in the presence of any kinde of good,
the memorie of any Image presented
vnto

vnto it, and the sense at the presence of a sensible object, receiueth ioy, and content. So that the corp rall *Beauty*, being gazed on by the outward senses, and the incorporall *Beauty*, that is, the *Beauty* of the minde, being apprehended by the inward senses, and that by the helpe of the eare, cannot but bring vnto either sense, great pleasure, and delight. Or *Perhaps* because the comfort which the other sensible objects doe giue, endes in some speciall sense, as the pleasure which a coulour giues, is onely the pleasure of the eye, and the delight which a good saour brings, is onely of the Nose, but the delight of *Beauty* is a content common to all the senses, which falleth out, because *Beauty* dependeth vpon many and diuers goods, they which delight now this sense, now that: So that there is no time, in which *Beauty* bestrowe h not vpon man, some kind of delight, and contentation,

Why

Why is Beauty worthy of Loue?

Probleme. 7.

P*erhaps* because bodyly *Beauty* is a cleare signe (if Malignity be not hidden vnder it) of a faire (that is) of a vertuous minde. The which by those rich doweryes, which it gathereth vnto it selfe, deserueth to be knowne, celebrated, & accounted worthy of honour, which honour that it may duely receaue, loue is the best guide, which best knoweth the merit of the thing beloved, and therefore this man it honoreth, that it admireth, this in priuate discourse it prayeth, and that both in prose, and verse it extolleth, which are all effects of loue. *Or Perhaps* because *Beauty* either true, or seeming, is also a good, either true, or seeming, & whatsoever is such, cannot but be worthy of reward, and a more acceptable reward cannot be giuen, to make manifest the merit thereof, then the heart wherewith Loue is giuen. *Or Perhaps* because that which bringeth solace, and recreation to the minde, delight to the inward powers, pleasure to the senses, deserueth

deserueth recompence, and such effects
doth *Beauty* produce in vs. So that the
pleasure that we take, being great, it is
fit that the recompence be answerable
therevnto, and sure a greater then
Loue cannot be giuen, *Beauty* is wor-
thy of the greatest. Or Perhaps because
the Excellencie of Good, deserueth the
excellencie of the affections, and the
greater Good, the greater affection.
Hence it is that greater courage is sho-
wen in the defence of a great personage
inured, then of an other of base degree,
and condition. As a learned man is
more carefully garded, and defended
then an Idiot, a Queene then a com-
mon woman, a Nobleman, then a
Commoner, a Cittizen then a Slaue.
And therefore *Beauty* beeing a Good,
which conteyneth in it the excellencie
of many other Goods, as well naturall,
as acquired, it followeth necessarily,
that the excellencie thereof must bee
verie great, as beeing that which is fra-
med of a multitude of al other excellent
things, whereby, it likewise followeth,
that it challengeth the greatest affecti-
on which is loue, & the supreme *Beauty*,
the supreme Loue.

*Why are not all men delighted
with one and the same
Beauty?*

Probleme. 8.

PERhaps because that is sayre which to euery man so seemeth, little considering the reason of true *Beauty*, but onely that which is ministred by the sense, wherein delighting themselves, they sticke fast. Or *Perhap* the diuersitie of mens complections, breeds a diuersitie in their desires: wherby they iudge diuersly of things present, & follow thole which doe best agree with their constitutions, whereby wee see that in the Election of any thing whatsoever, the Appetite doth accommodate it selfe to the temperature of the body, and it holdeth not onely in things naturall, but mortall also: for we see that as the country Swaine desireth grosse meates, such as agree best with the grossenesse of his nature, labours, & education, as Onions, Leekes, Garlike, Beeffe, Bacon, and such like: and these meates to him are swete, and sauiory. So we see that men fitting themselves in their customes, and carriages to their
bodily

bodily temperatures, do euer desire to conuerse with their like, and therefore no maruell if the same happen in the election of *Beauty*. Or Perhaps because Nature wou'd haue it so, to the ende that euery one should bee esteemed, and beloued, and they that are not absolutely faire in euery part, should not be despised, but being receaued into grace, and fauour with their louers, might liue honestly, and in good esteeme with them. That so the profit of the vnion of the whole vniuerse, the benefit of Peace, mutual society, and safe custodie of all earthly blessings, might supply all other defect s, and losses.

*Why is Beauty enioyed, least
esteemed?*

Probleme. 9.

PERhaps because the Agent possessing his end, in it resteth contented and satisfied. and the Louer enioying that *Beauty* which he loueth, queales in his affection, by the fruition of that he desired, which wee may easily obserue in euery thing else. The fire being mounted to his natural spheare their resteth. Euery heavy body descēding to the
Center

Center, ceaseth motion . A Captaine when he hath gotten the victorie, layeth aside his armes . A shippmaster being entred the hauen gathereth vp his sayles . Hee that thirsteth hauing with water alaied his thirst, desires water no more, and the trauellet being come to his wished home, hath ended his trauels: whereby wee may likewise vnderstand, why a Louer possessing his treasure of *Beauty*, expresseth not so much delight in the hauing, as desire in the getting. Or Perhaps because there is no earthly thing whatsoeuer, that hath not some imperfection annexed vnto it, the which a Louer in the certaine possession of that hee loueth finding, presently, fainteth in his desires: which to be true, our Sense and experience teacheth, in as much as wee are many times either for want of due care, and foresight in our selues, or the dissimulation, and coloured arte of others, de-ceaued; For (not to speake of those manifold imperfections, that many euen from their cradle bringes with them) Howe many vices are often times hidden vnder long garments? What pride, intemperance, Luxury, Inmodesty, Gluttony, Sloth, Enuy, Lyeng, Deceit, violating

violating of honour? How often is
the loyall heart found to bee disloyall;
the chaste minde vnchast, the modest
countenance lasciuious, the sou'd affectiō
corrupted, the honorable hād theeuish,
& the honorable mā infamous? how of-
ten vnder the cristaline lfe, lies hidden a
stinking dunghill: vnder a white tooth a
noysome worme vnder a faire glove, a
foule hād; vnder a rich garmēt, a croked
bodie, and in a straight body, a croo-
ked minde? Howe often are wee with
fained colours, outward resemblances,
with words, garments, arte vpon arte
deceaued, and abused? So that it is no
maruell if the affections of men, bee
sometimes altered and chaunged. Or
Perhaps because *Beauty* when it is pos-
sessed, it still declineth, and decays in
her perfections, not continuing in that
flourishing state it was first in. Or Per-
haps because eue:y thing, as it is more
frequent, and common, so more con-
temptible, and lesse esteemed. Or Per-
haps because the possessor vnderstand-
ing not his owne good, because hee
knoweth it not, esteemes it not.

VVhy

*Why is the Beauty of a
light woman lesse
esteemed?*

Probleme. 10.

P*Perhaps* because shee hath wronged that naturall gift of hers, and darkened the light thereof by her deformed actions, for it is great reason, that shee that for a little, and that dishonest pleasure, tooke delight to satisfie her vnbridled desires, euen to the dishonour of her owne name, should by the selfesame instrument, wherewith she foolishly offended, bee not onely despised, but with shame and infamie abhorred. *Or Perhaps* because that is no perfect faire, which is only bodily, and that dishonoured too, nay neither can it be called a bodily *Beauty* in the, who hauing torne the sanctified vailles of shamefastnesse, haue offered the vse of their bodies to common prostitution: much lesse is the *Beauty* of the minde found in them, hauing already by the chose of a dishonest life, made knowne the foule deformitie thereof. *Or Perhaps* because vntrue & deceitful thinges neuer pleased, and therefore the *Beauty* of the bodie being

being an outward signe of the inward
Beauty of the minde, but in such a wo-
 man made a cloke for sinne, she belitt
 her bodily *Beauty*. Or Perhaps because
 things common in this kinde, yeeld not
 effects of Loue: but rather of disdaine,
 and hatred: which simple nature doth
 cast vnto vs, who as a zealous nurse
 of lawefull birches, hath alwaies in ha-
 tred the adulterous, who bringing no-
 thing with them but confusion (because
 their certen fathers are neuer knowne)
 they are no sooner borne, but as soone
 abandoned, and their eyes are shut, be-
 fore they see the light of the sunne, and
 so it comes to passe, that both by the
 light of nature, and that deare respect
 that euery man should haue vnto his
 owne honour, that those women doe
 neuer please, who though they be faire,
 yet by their lasciuious behauour haue
 made their bodies common to euery
 man.

*Why doth euery man desire
 to be faire?*

Probleme. 11.

Perhaps because whatsoever hath
 a shewe of good, is desired of
 euery

every man, and such is *Beauty*: For every thing that is Good pleaseth our appetite, As when we heare any sweet harmony, either of Instrumēt or voice, any eloquent tongue to speake, when we see any strang, or ingenious workmanship, or excellent qualitie, or any thing that is exquisite, their aiseeth presently in vs a desire of the same excellencies and perfections: and so forasmuch as *Beauty* is an excellent perfection, wee desire that too. Or Perhaps because the outward *Beauty* of the bodye, is a token of the inward *Beauty* of the minde, and therefore is not onely desired, but admired, forasmuch therefore as all men doe affect admiration, and a vaine-glorious applause amonge the people, they desire *Beauty* to be wondered at. Or Perhaps because the fairer a man is, the nearer he cometh to the diuine Nature: For the *Essence*, or being to every creature was not equally communicated, but according to the excellency of their Nature, whereby one is more perfect then another, and so likewise in their qualities. Or Perhaps because thinges highly prized in the world, are highly desired, and most honored. Or Perhaps because (as it is in

the prouerbe) he that is borne faire,
borne fortunate . For we see that ma-
faire women by the excellencie of
their *Beauty* attaine to high estate, and
women of basest condition by the ma-
riage of great Lords haue enobled their
families . Or *Perhaps* because thinges
rare, do more participate of that which
is excellent in Nature : As wee see a-
mong the Planetts, one onely sunne,
among the mettalls, one onely gold,
and therefore thinges faire being rare,
are most desired , and wee desire to bee
that which is most desired.

*Why is he that is faire inclined
to Loue?*

Probleme. 12.

P*Perhaps* because the Cause of Loue
is *Beauty*, and he that hath the cause
in *Potentia* , doeth easely produce the
effect; And therefore saith diuine *Pla-*
to, that Loue raigneth most in the hearts
of those yong men, that are honorably
borne, and tenderly brought vp, who as
apt subiects receaue into them that pas-
sion which *Perhaps* refineth their in-
ward

ward part, and adorne them with the
Beauty of the minde, whereby they are
 made totally faire: And therefore from
 hence it is, that Beautifull women, ca-
 uen for the Loue of vertue, which adorne-
 neth *Beauty*, endeavour to furnish them-
 selues with vertuous qualities, as skill in
 musick, historie, curious needle-works,
 embroderings, and the like womanly
 exercises. Or *Perhaps* because he that
 is faire, is for the most parte beloved,
 and Loue (according to *Seneca*) must
 be requited with loue, as the loue of
 friendship is to be answered with the
 like louing affection, ciuill Loue with
 the zeale of our Country, matrimonial
 Loue with faith, honest Loue with ver-
 tue, diuine Loue with religion. Or *Per-
 haps* because they that are faire, are
 thought to be borne vnder *Venus*,
 which being the Planet of Loue, incli-
 neth those to Loue whom the celestial
 planets with their influēces haue made
 beautifull. Or *Perhaps* because it is the
 property of those that are faire to be
 moderate in their affections, as hauing
 a true temperature in their cōplexions,
 and therefore Loue being the mode-
 rator of all affections, it should seeme to
 build her nest in those that are Beau-
 tifull.

full. Or Perhaps because it seldome
leth out, that Beauty is separated
om the force of Loue, and therefore
asmuch as custome in all things hath
e force of a lawe, they that are beau-
full following custome, cannot but
oue.

Why are there borne in some Prouinces,
ities, Castells, and Villages, Beautifull
women, in others Beautifull men, in
some Countries men of tale sta-
ture, fat, and white, in others
leane of body and of a
fallowe complec-
tion?

Probleme. 13.

Perhaps because to the generation of
euery kind, the good qualitie, and
emperature of the generating partes,
doeth much import, which doth plain-
ly appeare in them which are defectiue
in any of their members, who cōmonly
get children like themselves. As we see
fathers that are purblind, crokebacked,
quay footed, get children like them-
selves in those imperfections, inso-
much that the children doe not on-
ly in the feature of their bodies
proue

proue like the principall Agent, which
 is the father, but like the principall pa-
 tient too, which is the mother, yea and
 sometimes like to their causes more re-
 mote, as the Grandfather, and great
 Grandfather both by Fathers side
 and the Mothers. Or whether it be by
 reason of the strong imagination, or
 the operation of the seede, or the con-
 currence of the bloud, or any other
 cause that worketh in the act of gene-
 ration, wee must conclude howsoever
 that the first women of those prouinces
 Citties Castells, villages, hauing beene
 of a right excellent complection, and
 due proportion of members, with o-
 ther circumstances that conferre any
 thing to the perfection of a bodie
Beauty, were the first originall causes
 of the *Beauty* of the women in those
 places, vnto which wee may likewise
 adde, the influence of the heauens vpon
 those territories, the finenes, and tem-
 perature of the *Climats*, with the con-
 currence of meates, and drinckes, best
 besitting those celestiaall operations,
 which doth plainly appeare in *Gaeta*,
Beneuento, the hilles of *Pistoria*, and in o-
 ther places: The like may be said of
 those men who in the beginning by
 reason

reason of their tale stature, bigge bone,
 pleasant aspect, accompanied with a
 kinde of Lordlike maiestie, by vertue
 of their actiue seede, and the climate
 disposed to the like temperature, haue
 made their progeny admirable, and
 beautiful. But as touching fattenesse, and
 leanness, accompanied with a certain
 kinde of whitnesse, or blacknesse, per
 haps the one is caused by the coldnesse
 of the *Climat*, which being far distant
 from the force of the sunne, makes the
 digestion more strong, whereby much
 of the nutriment is conuected to the be-
 nefit of nature, and consequently the
 body made more fat, and more faire,
 as doth plainely appeare in our women
 of high, and lowe *Germany*, whereas
 the contrarie cause, workes the contra-
 rie effect, that is, makes women leane,
 and of a fallow complexion, which we
 may easily see in the women of *Spaine*,
 and forasmuch as the *Italian*, is neither
 so neare the North as the *German*, nor
 the South as the *Spaniard*, hee partici-
 pateth of both their natures, and flies
 both their extremes. Or Perhaps the
 frequent aspect, and interuiew of the
 Beauty of each Sex, offering it selfe of-
 tentimes to the windowes of the sen-

D

ses,

ses, imprinteth a dayly imagination of *Beauty* in the mindes both of the man, and the woman, by which meanes *Beauty* aboundeth in those places. And contrarywile, great plenty of deformed countenances, and bodies ill featured, make these blemishes, and vnpleasing defects by imagination to passe into nature.

*VVhy doth the Beauty of women consist
sometimes in one colour, sometimes in
the variety of colours?*

Probleme. 14.

PERhaps because corporall *Beauty* is not onely placed in the due proportion, or site, or quantitie, or quality of the members, but much more in the appetite, which by reason of the diuersitie of the complection where it resideth, willett and desireth diuersly. And therefore to the eye of the *Moore*, the blacke, or tawny countenance of his *Moorish* damosell pleaseth best, to the eye of another, a colour as white as the Lilly, or the driuen snowe, to another the colour neither simply white, nor black, but that well medled *Beauty* betwixt

them both, like the red rose in pure
milke, or the purple violet amongst the
white Lillyes, for an absolute *Beauty*
varieth away the bell. Or *Perhaps* be-
cause euery like desireth and loueth his
like, wherby euen for the publick good,
there remaineth nothing despised, be-
cause there is nothing but hath his like.
And therefore wee see that a man na-
turally giuen to sport, and delights, de-
lighteth most in the company of inge-
nious, and pleasant wittes, a souldier in
the company of him that is warlike; and
valorous, a Saturnist in one like vnto
himselfe, which tallesh out no o-
therwise in the appetite and desire
of *Beauty*, and therefore the *Moore*,
loues the *Moore*, and so of the rest.
Or *Perhaps* because *Beauty* consisteth
not so much in the coulour as in the
illumination, or illustration of those
coulours, which giueth grace, and
lustre to euery countenance, and
without which all *Beauties* are lan-
guishing. So that this illumination
which giueth such splendour, and ma-
iestie to some countenances, being ioyn-
ed to one only colour, formeth, a true,
and an excellent *Beauty*, which we may
plainely

plainely see in the faces of those *Moore* which though they are blacke, doe many times bewray a strange kinde of *Beauty* in them, and therefore no maruell though many praise the *Beauty* of one onely colour, as some one onely sunne, one onely *Moone*, one onely heauen, one onely light, notwithstanding being common vnto al Or *Perhaps* because (as I haue already saide) Nature by loue being made faciable, stirreth vp and awaketh in the heart of man, whatsoever hiddē, or least appearing *Beauty*.

Why doth the sweetnesse of Speech, & comely cariage of the bodie giue greater grace vnto Beauty then any other parte?

Probleme. I 5.

P*Perhaps* because *Beauty* without that grace, which is discouered, either in the tongue or in the motion of the body, icemeth the *Beauty* of an Image, drawen in dead coulours, or rather a figure which either in marble, or brasse, layeth open the worthy actes of *Hercules*, or *Achilles*, without any motion of the

the members, so that it seemeth to be a
dead *Beauty* in a liue bodie, yet lang-
uishing in his powers. Or *Perhaps* be-
cause as without the happie influence
of the vitall spirits (which giue life to
the powers, and organes, in their strong
operations) the body remaineth colde,
inliuely, and vnfit for action and exer-
cise, so *Beauty* without grace, causeth e-
very part and qualitie belonging there-
unto to languish, whereby it worketh
in the field of Loue without life. Or
Perhaps because *Beauty* being in it selfe
altogether earthly is little esteemed: but
the grace thereof being a certaine ce-
lestiall beame, issuing from the bright
Sphere of the *Beauty* of the minde, is
dispersed through all the members of
the body, and accompanieth them in all
their motions, and therefore is deemed
the first qualitie, necessarie to the fra-
ming of a compleat *Beauty*. Or *Perhaps*
because it is not the simple speach that
perswadeth vs: nor the onely motion
that makes the worke perfect, but the
grace in speaking and the grace in the
sariage, is that that kindleth the heart,
and inflameth the minde of man; And
so likewise, if to bodily *Beauty*, there be
added that grace, which manifesteth it

selfe in all the motions both of the body and of the minde , it presently worketh in euery man an opinion , of perfect *Beauty* , and perswadeth to loue and honour it . And therefore from hence it is , that euen teares accompanied with I know not what celestially grace, falling from the cristalline eyes of a *Beautiful* face, do draw the heart of man with such force to compassion, that he thinketh euery teare, a droppe of blood fallen from his owne heart. And euen the like force hath a gracious laughter, a kissing of the hand , a pleasant deliuey, a modest courting, a sweete songe, or any other carriage of the body, or manifestation of the mind . Or *Perhaps* because the *Beauty* of the body by it selfe moueth the bodily sense, but the minde which is more noble then the body is not easily moued with such an object, if *Beauty* it selfe be not *Beautified* with some thing more excellent, which is grace , which shineth thorow the Spheare of the body.

Vbi

Why is the Beauty of women
especially seene in
the face?

Probleme. 16.

Perhaps because the face is the true
resemblance both of the Beauty of
the body, and of the minde, for in the
face as in a liuing figure are seene, those
diuine coulours with their apparant
lightnings, the proportion, Quantities,
Qualities of the members, and what-
soeuer is besides necessary to the Beauty
of the body. And as for the Beauty of
the minde it is manifest in the face, as
it were in a cleare looking glasse: For
in it are seene the vales of shamesfast-
nesse, the true ornaments of an honest
minde, the treasures of chastitie, the
plendours of Clemency, the riches of
Silence, the crowne of Honor, the ma-
iesty of all Vertue, the Lodge of Loue,
the nest of Grace, the center of loye,
and the inestimable prise of honored
Fidelity. So that very deseruedly doth
the face challenge the first seate of true
Beauty in all women. Or Perhaps be-
cause the face (among all the other

bodily parts) is the more Noble, where the minde by those senses that are in it, exerciseth his effectes and operations, and therefore a qualitie so supreme and excellent as *Beauty* is, could not be plac'd in any place more conuenient for contemplation, more Noble for situation and all other respects then in the face: And therefore wee see that although the vertuous life of a woman, the excellent feature of her bodie, or whatsoeuer can be more excellent, bee highly esteemed and honored, yet the first thing that is contemplated, and approued, is the face, as that part which of all other is most noble. Or Perhaps because *Beauty* is best liked laide open, not vailed, apparant not masked, cleare not darkned, and the face (among all the partes of the body) is such, as at all times presenteth it selfe vnto the eye, as it were to enlighten the heart of man, when any passion or Melancholike thoughts do trouble him: And therefore it commeth to passe many times, that the Beautifull lookes of a faire wife, rayseth vp and comforteth the heart of her afflicted husband, when he returneth vnto his house from his labors, as it were to the haue of rest,

after

after the trouble, and turmoyle of his household busines : which *Beauty* if it had beene hidden had neuer yeelded so comfortable an effect.

Why doe women which are not borne fayre attempte with artificiall Beauty to seeme faire ?

Probleme. 17.

Perhaps because they knowing that those women are of highest account in the world, which excell the rest in bodily *Beauty*, and being naturally addicted to affect honor, and to be highly accompted of, they are enforced to adde those colours to their naturall *Beauty*, whereby they may become famous in the like grace, and favour of the heauens. Or *Perhaps* because women being for the most parte subiect vnto that pleasing rednes, which riseth of shamfastnesse, being no other thing then a tender care, or rather feare of the losse of their owne honours, and knowing that this Beautifull bashfulnessse, giueth splendour and ornament to all women, it seemeth to their vnderstandings a great note of infamy to

be deprived thereof; and therefore to auoyde so great a blotte, they feare not with a thousand artes and inuentions to giue the like *Beauty* to their faces. Or Perhaps because their desires are so inflamed with the multitude of Beautifull thinges, which present themselves vnto their viewe, especially of those, which are best befitting their soft, and delicate natures, that being desirous to participate of the greatest excellencies of them, from some they take their coulours, from others their odours, from others their artes, from others their golden ornaments, from others their attires. Or Perhaps because there is not any woman (except shee be very rare) which desireth not to please some eye, and therefore being well assured that they cannot please any without some speciall *Beauty*, they desire at the least to be adorned with some appearing *Beauty*, wherein they sometimes proceed so farre, that they doe not onely exceede their hability, but worke in themselves a contrary effect, and in steede of making themselves louely, they many times become odious euen to those, whome they desire

fire most to satifſie and content. Or Per-
haps because they being quit from
thoſe buſineſſe, both priuate, and pub-
like, which doe many times afflict the
hearts of their miſerable huſbands, and
ſo paſſe their dayes in Idleneſſe, with-
out care, without trouble, either of bo-
dy or minde, they apply all their ſtudies,
& indeauours to the adorning of their
bodily Beauty, with a thouſand colours
and deuifes, as if they were onely made,
to make themſelues appeare Beautifull
vnto their huſbands, and to procure
an opinion in the common people of
ſingular Beauty; Of all which the rea-
ſon is, becauſe they iudge it a treaſure
of ſingular priſe to be faire, or at leaſt-
wiſe to ſeeme ſuch in the eyes of euery
man.

VVby

Why doeth the Arte, and multitude of Beauties, which women vse being discovered, breede a kinde of loathing and disdain in the hearts of men?

Probleme. 18.

P*erhaps* because as the first *Faire* by created *Beauty*, inclineth our hearts to *Loue*; So he being the first *Truth*, by the inestimable prise of *Truth*, winneth vs to followe the truth with inuisible *Loue*, whereby the deceit of such *Beauties* or abilliments, which many times tie, and entangle the mindes of vnadvised yonge men, being discovered, their ariseth a strang kinde of scorne and disdain euen against those whome before they admired. Or *Perhaps* because that besides the hatred of that foule, which is hidden vnder those faire, though false *Beautyes*, the very art, and skilfull workmanship that is vsed about the bodily *Beauty* pleaseth not, wheras contrariwise in the *Beauty* of the mind, arte, & exercise of wit is much approued. And therefore a man louing a *Beautifull* countenance by the gift of nature

nature adorned with that qualitie, and a Beautiful minde by arte, made wonderfull, finding this order confounded, by little and little, hee repents and turneth his loue into disdain. Or Perhaps because euery obiect being altered from his naturall *Essence*, as being out of his naturall seate, doth presently decay and corrupt; as it doth plainly appeare in euery naturall thing: Now then that gift of nature, which in women they call *Beauty*; being by arte remoued from his first state, is suddenly extinguished; which wee may easily see in many women, who hauing with multitude of colours, and to studious endeavours hidden from the world their naturall *Beauty*, presently they decay in that smale portion of faire, which it hath pleased the heauens to impart vnto them: where by it commeth to passe, that they are not onely little esteemed, but loathed and detested, as being such as haue sinned against the liberallitie, and bountie of Nature it selfe. Or Perhaps because men from those outward deceits, gather the inward vntruth and deceit of the minde: For she that feareth not to falsifie these exterior parts, may with more ease and lesse feare adulterate

dulterate the inward *Beautyes* of the minde, and so much the rather, because the sense, or corporall organ cannot act any thing that is false, except the minde be first made false, hauing first consented therevnto, whereby it cometh to passe, that men taking knowledge at the last, of this so great a blurre, both of the body and the minde, they cannot, if they be not ouer vicious loue such women, but rather as falsifiers of themselves, and mockers of others, flie, dispraise, and detest them, and as much as in them lieth, forget them, and banish them the confines of their memory.

Why doth the Beauty of the body with greater celeritie wound the hearts of men, then that of the minde?

Probleme. 19.

P*Erhaps* because the bodily senses are more apt and more speedy by nature, without the helpe of any arte to apprehend their obiects, and especially the sense of seeing, which is so power-

powerfull in loue, by presenting the *Beautyfull* features, and liniaments to the common senie, that from it to the other inferior powers, loue with admirable celeritie, nussels it selfe in the breast of mortall men, the which thing falleth not out in the *Beauty* of the minde, which besides that it requireth a longer time to manifest it selfe (because it lieth hidden vnder the bodily vailes) doth not imprint her image with those lively colours in the outward sense, as the bodily *Beauty* doth. Or Perhaps because the *Beauty* of the minde is inuisible, and therefore doth slowly moue the powers, & that onely by the meanes of that which is corporally visible, whereas the visible *Beauty* is by it selfe made manifest. Or Perhaps because mortall man being overladen with the bodily spoiles, doth more quietly incline himselfe to corporall things then to spirituall. Or Perhaps because that which doth most often wound the senses, and commeth neereft vnto nature, worketh likewise a more speedy effect in Loue, as in the other senses.

Why

*Why doe wise men more esteeme the
Beauty of the minde, then of
the Body?*

Probleme. 20.

P*Erhaps* because the colours which doe forme the inuifible *Beauty*, are of higher prise then those of the bodily: For the *Beauty* of the minde ariseth from the rich colours of all the moral vertues, as from Temperancy, Shamefastnesse, Chastity, Modesty, Clemency, Sufferance, Fortitude, Wisdom and the like, and is also made more glorious, by other colours more noble, as the Liberall Sciences, the sweetnesse of vtterance, the knowledge of high misteries, the vse of studies, the happy remembrance of times past, and the studious search of diuine thinges, whereas the Corporall *Beauty* is restrained to a fewe colours of imale prise, which doe speedily vanish and decay. *Or Perhaps* because the *Beauty* of the minde is of a more high and Sublime order, because in some resemblance it commeth neare vnto the angelicall spirits,

Spirits, who as by nature they excell all
inferiour things, so do they likewise in
their qualities vpon which their *Beau-*
ty depends. Or Perhaps becaule corpo-
rall *Beauty* is the simple gift of nature,
which as it is more common, so lesse
esteemed. But the *Beauty* of the minde,
not by simple nature, but by arte, and
studie, and industry, and watchings is
hardly after a long time discovered, and
therefore of better esteeme, because
more rare, and with more difficultie
attayned.

*Why do young men preferre the
Beauty of the bodie before
that of the minde?*

Probleme. 21.

Perhaps because being prouoked
therevnto by nature, as being more
apt to generation then old men, they
follow their like (for *Beauty* is proper
vnto youth) and no other thing can sa-
tisfie them, then the present, visible, and
sensible obiect, but old men who con-
temple the inuisible *Beauty* of the
minde (which by reason of their great
experience

experience is commonly found in them) themselves growing as it were to nature inuisible , by contemplating this spirituall *Beauty* , inamour themselves therewith . Or Perhaps because young men are strongly moued by bodily delight, as being great well-willers to the pleasures of the sense , but old men hauing often times quenched their thirst at the like fountaines , with the great hurt and impeachment both of their persons and honours, do no more esteeme those floating vanities , and therefore resting themselves content with the bare remembrance of those times, they doe willingly embrace that *Beauty*, which dependeth vpon the many and deere experiences of things past . Or Perhaps, because young men in euery thing shew themselves too credulous; wherby they turne their thoughts to euery appearing *Beauty* that presenteth it selfe vnto the eye, neither caring for, or dreaming of any greater, but old men being more slowe in their iudgement, and alwayes hardly perswaded to giue credit to outward things , hauing found the inward *Beautie* , doe better account of it, as knowing it by experience

experience to be more rare, and hardly attained.

*Why, is the Beautie of the minde more
offenscene in olde men then
in young?*

Probleme. 22.

PERhaps because the Beautie of the minde being framed of many difficult, and ingenious habits, it falleth out, that young men being distracted with their youthfull cares, and affections (attending more to the pleasure of the sense, then the delight of the minde) doe little or not at all endeavour by labour and industry to attaine to those vertues and knowledges, which are necessarily required to so precious a talent, to the obteyning whereof, men of riper yeares, imploying all their thoughts, studies, and endeauours (the sea of their affections being calmed by the constitution of their bodies) attaine vnto this pretious *Gemme*, which shineth, and sheweth it selfe in the grauitie of theyr speech. Or perhaps because olde men wanting the
flower

flower of all bodily *Beauty*, which
raigneth onely in yonger yeares, they
desire at the least to be in some ac-
compt, and reputation in the world by
their internall *Beauty*, which alwayes
accompanieth their nature both in their
priuat, and publick gouernment. Or Per-
haps because multitude of yeares bring-
eth with them sage and graue Counsel,
to haue heard much inricheth know-
ledge, to haue read much, increaseth
iudgement, and the frequent conuersa-
tion with men of diuers qualities, and
countries giueth a perfect knowledge
of humane affaires, the which not hap-
ning to young men, they want those
graue partes that concurre to the fra-
ming of the *Beauty* of the minde.

Why is the Beauty of the minde accompanied with that of the body in the breaſtes of young men, ſo much eſteemed?

Problemcs. 23.

Perhap because that, which by more then ordinarie arte, and vertue, ſeldom comes to paſſe, deſerues both glory and admiration, as it falleth out in the Beauty of the minde, for young men being no friends vnto labour, but rather to ſloath, and idleneſſe, it ſeemeth to be a thing out of order to ſee a young man adorned with ſo noble a qualitie, and conſequently winnes him honour and eſtimation. Or Perhaps because a young man beſides the fruition of the Beauty of the bodie (a thing perhaps of it ſelfe ſufficiently eſteemed of many) poſſeſſing that of the minde too, is in an order more honorable, yea accounted in a manner diuine, and eſteemed accordingly. Or Perhaps because that which is Faire ſhineth more ſplendantly being accompanied with that grace, and pleaſant comlineſſe, which

which as a thing that bringeth vnspeakable delight wvith it, smileth (as it were) in the countenances of young men.

Or perhaps because an intire good is best esteemed; and therefore perfect *Beautie* consisting of a minde made rich by vertue, and other honorable abilliments, and a bodie accompanied with a due proportion of the parts, a true illumination of the colours, and a pleasing grace in the cariage of them both, which is onely seene in young men, no maruell if they which enioy this *Beautie* be accounted fortunate, both by the gift of grace and nature.

Why doth the Beautie of the minde alwayes helpe, and that of the body often times hurt?

Problemc. 24.

Perhaps because the *Beautie* of the minde is alwayes ioyned to the wit or vnderstanding; and that of the body oftentimes violently enforced by the affections; and as wit and iudgement moderateth vs in our willes, so

con.

Contrarily the affections doe blind vs,
that we are many times deceiued by
them. Or perhaps because the Gods of
the minde, which frame the *Beautie*
thereof, being communicated to others
doe not darken the minde, but rather
perfect themselues: but the goods of
the body, which giue colour to the
Beauty thereof, being imparted vnto
others, besides the corrupting of a chaste
body, they make the minde infamous,
and dishonour their whole families. Or
perhaps because there is a farre greater
number of those, which hauing their
appetites vnbridled, follow their owne
sense, in oppugning the chaste breasts
of the *feminine Sex*; then of those who
as louers of honesty endeouour to pre-
serue it: And from hence come those
common murders, poysonings, open
treacheries, violated faithes, and all
kinde of infamous enterprises: To
which reason wee may likewise adde
the inconstancie of a womā, her facili-
ty to bee perswaded, and the small re-
sistance shee maketh against her vn-
bridled appetite, which together
leade her to her vtter ruine. Or
perhaps because the *Beautie* of
the

the minde doth alwaies bring forth good fruite, and makes men temperate, iust, valiant, wise, but that of the body guideth vs to luxury, wan onnesie, and all kind of infamous intemperancy.

Why doth the Beauty of the minde make vs like vnto things heauenly, and that of the body many times like vnto earthly?

Probleme. 25.

Perhaps because that Chiefe good, which is the first Fayre, is inuitible like a fayre minde, and the Beauty of the bodie earthly, as depending vpon earthly coulours, earthly qualities, and quantities, as all other things vnder the Moone are. Or Perhaps because the Archetip of euery Fayre, good immortall being the first wildome in vnderstanding, the first power in forming, goodnesse in communicating, and the first rule in directing, causeth likewise, that they, which are beautifull in wildome, power, goodnesse, and discipline should approach so much the nearer vnto him, by how much more they are adorned
with

with so excellent qualities ; But bodily Beauty many times blotting her glory by affections altogether earthly, is made like to the most abiect, and basest things of nature , euen to brute beasts. Or Perhaps because the weight of our bodily lump preſſeth vs downe to the center of our earthly thoughts , and transformeth vs into a nature altogether earthly, but the minde being created by heauen , aspireth to heauen (for a spirit desireth spirituall things) and as being aboue all earthly , with wings ascendeth to things heauenly.

Why would the Platonists , that the Beauty of corpora'll things should be as a Lader to ascend vnto the first Faire ?

Probleme. 26.

Perhaps because such is the order of nature, which proceedeth from the lowest things vnto the highest, from imperfect , to perfect things. Or Perhaps because such is the order of our knowledge , which taketh beginning from things sensible , and proceedeth

deth to intellectuall, from particular things to vniuersall; from accidents to substances; from the effects to their causes, from compounds to their simples, from things visible to inuisible, from corruptible to eternall. Or perhaps because it is not conuenient that the vnderstanding should tye it selfe vnto the sense in any created *Beauty*, cyther more generall, or indiuiduall, when it mounteth it selfe to that knowledge of the first *saire*, which as yet is confused: but rather necessary with the eye of contemplation, to passe through that vniuersall chaine of all the creatures. As by the *Beauty* of the precious stones, mettalls, plants, beasts: of the heauen the Starres, the Planets, the morning, the day, the night: of herbes, flowers, fruites, and the like excellencies: wee passe in a confused manner to the speculation of the chiefe soueraigne *Beauty*. Or Perhaps because it so falleth out sometimes in the knowledge of the *Beauty* of the minde, that (at the least) it is confusedly knowne by the saire figure of the body.

Why

Why did the Platonists vnder two speciall senses of seeing and hearing comprehend all Beauty?

Probleme. 27.

Perhaps because every fayre is either visible, or inuisible: if it be visible it is corporall, and falleth vnder the sense of seeing: if it be inuisible, either it is knowne by some other corporall species, or by proportion, or by similitude, and so it is acquired by the sense of seeing too, or it is inuisible in it selfe, but visible by the helpe of another sense, and so it is attayned by the power of Hearing. By the first kinde, that is the visible Faire, we come to the knowledge of the Beauty of all corporall things. By the second we arriue to the knowledge of the Beauty of intellectuall things, euen God himselfe, and the third layeth open vnto vs by the tongue, the Beauty of the minde: and by these two aforesayde senses

euery *Beauty* commeth to the knowledge of man. Or *Perhaps* because the sense of feeling being very earthly, and the sense of taste transforming the accidents of the object into his organ, they excluded the one from the knowledge of *Beauty*, as being too bolde, the other as being lesse continent. Or *Perhaps* because they would not that the operations of the vnderstanding should be blotted, or altered by the sense, and therefore they appointed to such speculation those senses, which were farthest off from being defiled by the pleasures of *Venus*. Or *Perhaps* because it is sufficient that a Louer know both the inward *Beauty* of that which he loueth, which he doth by the helpe of the eare, and the outward corporall *Beauty*, which he knoweth by the eye.

Why

Why would that famous Philosopher,
that his disciples should oftentimes
take a view of their owne
Beauties in a glasse?

Probleme. 28.

Perhaps because the Beauty of their
members being knowne, they
should be the more inflamed, with
those colours of Nature, to stirre vp the
colours of vertue, and indenuour to adde
vnto their outvard Beauty, the Beauty
of the minde. Or Perhaps because
they being enflamed with their owne
Beauty, should endeaouour by the purity
of their manners, and conuersation to
preserue it in her chiefe flower: that so
it may be made a spurre to vertuous &
honourable attempts, and not a snare to
entangle the liberty of vertue. Or Per-
haps to the end that if they should not
finde that exquisite Beauty in them-
selues which they saw in others, they
should endeuour to awaken themselves
to all honourable exercises, and by
their inward vertues supply their out-
ward defects. Or Perhaps that they

E 3 might

might thereby learne to follow the discipline of truth, which as a glasse whatsoever presenteth it selfe before it, without respect of degree, or qualitie of any person, sheweth openly either the *Beauty*, or deformity thereof, so they knowing in whatsoever person the *Beauty* of vertue, they should commend it, or the deformity of Sin, they should reprehend it. For there is nothing more hurtfull and daungerous to an noble mind, thē a lye in the open field of truth.

Why doe Princes and women of honorable birth proue for the most part fayrer both in body and mind, then women of baser condition.

Probleme. 29.

PERhaps because their delicate, and exquisite diet, both in their meates, & drinks, make their bloud more pure, their vitall spirits more liuely, their complexion more Beautifull, and their nature more noble, so that passing their time without interruption of any troubleome, or disorderly molestations, they become by their high thoughts, and honourable imaginations, both

Beau.

Beautiful and gentle in aspect, above other women of inferiour condition, who by reason of their base estate, taking a contrary course in whatsoeuer belongeth vnto their life, they participate contrary effects. And forasmuch as the inward powers of the minde do depend vpon the excellencie of their actions, & bodily organs, and much more the wit vpon the complection of the body, and these bodily parts being in women of high lineage, most exquisitely perfect, it must necessarily follow, that euen by nature they proue admirable, in the gifts of the minde, wherby it cometh to passe, that we doe not admire so much the singular *Beauty* of their bodies, as their gracious cariage, their sweete speach, their diuine iudgmēt, their chaste thoughts, *Beautified* with a strange kind of maiesty in al their actions. Or perhaps because their education being euen frō their infancie vnder a discipline more noble, & excellent (to omit the generous bloud of their parents from whom they descend, & the pure milke which they draw frō the dugs of women of a most temperate constitution) they cannot in common iudgment but proue admirable in the world.

*Why doe faire women preuaile much
in obtayning grace and fauour
with Princes?*

Probleme. 30.

P*erhaps* because it seldome comes to passe, that women that excell in *Beauty*, doe not likewise excell in the sweete deliuey of their speech, which doth so much the more inflame the heart of man, by how much the more they haue commonly ioyned therevnto a pleasing cariage, and heavenly grace, in the other parts of the body, which deseruedly winneth vnto them so much fauour, especially with men of highest state and condition (who by their nobilitie are made more facill and gentle) that whatsoeuer the cause be, they thinke they haue sinned against the rule of Iustice, if they condescend not to their desires. *Or Perhaps* because by a beautifull face bedewed with teares trickling downe her cheekes, and accompanied with amorous flames of honest and chaste love, the greatest *Princes* without any other supplication vttered by the tongue (euen out of the generositie of their

owne

owne hearts made to pittie, doe feele
themselues to be wounded with the
darte of true clemencie, and commile-
ration, and therefore doe endeauour in
what possibly they may, though per-
haps not in all, to satisfie their debres,
and to giue comfort to that appaled
countenance, which hath lost the co-
lour, though not the *Beautie*. Or perhaps
because women adorned with such a
qualitie, doe either loue or hate beyond
measure, & so much the more, by how
much they are higher in estate and con-
dition. And therefore if their supplica-
tion be for loue and fauour, they assaile
with those darts that are most effectuall
to moue vnto pittie and clemencie, and
to make a breach into the will, and af-
fection of the hearer; As the miserie
of their present estates, their greatnesse
in former times, their little desert of
these their miserable fortunes, the dan-
ger that is yet behinde, both of their
honours, and their fortunes, the great
confidence that they haue euer had in
his Crowne and Scepter, as hauing no
other friend vnder heauen, to whom
they may lay open their griefes: & lastly
their promises of all manner of bands
of thankfulnessse, and recompence that

may be made. I omit their teares, their interrupted sighes, and all other their passionate actions, and cariage of the body, whereby they so hide, and couer their arte, that they binde, and ensnare, and as it were violently inforce the hearer. But if for hatred they haue made themselues suppliants, they change their tune, and betake themselues to new artes, new protestations, new desires of Iustice accompanied with a fiery tongue, which clearly layeth open the iniurie that they haue receiued, the troubles they vniustly suffer, & to conclude, what with their modest blusshings, & their iust zeale of honour, their honest requests, & their scalding teares, the greatest personages are soonest perswaded to do their pleasure, & to grant their desires. *Or Perhaps* because womē being by nature full of pittie & compassion, and soonest moued to a feeling commiseration of the miseries of other men, they are worthy of the like pittie & compassion, when in the like case of misery they are suppliants to other men. *Or Perhaps* because the inuisible Beauty of the minde, adorning the outward semblance, with I know not what diuine grace, doth inuisibly wound the hearts

hearts of great *Princes*, & with a sweet kinde of violence, stirreth vp their wils to grant vnto them whatsoeuer they shall demaund.

VVhy is onely the Beautie of women amongst all other Beauties, named, praised, and esteemed.

Probleme. 31.

Perhaps because *Beauty* is the onely ornament of women, their onely dowerye, their diuine gift, their rich pledge, and their highest glory, & therefore no other creature may iustly challenge it but by speciall priuiledge. Or perhaps becaule notwithstanding *Beauty* may be giuen to a young child, a towardly youth, a handsome man, an honorable knight, a venerable old man, a magnanimous *Prince*, neuerthelesse man being borne vnto labour, their commendations must not take roote from the simple gift of nature, but the childe is commended for his towardlines, the youth for his dexterity. & readinesse in performance, the man for his wisdom in matters of importance, the knight for his valour in dangerous seruices, the old man for his sufficiencie in giuing counsell, and the *Prince* for his iustice.

Or

Or Perhaps because women are not to glorie in any other gift then in the liberality, and bounty of nature, who hath adorned them with so precious a quality, that they might preserue it as a crowne to their other feminine vertues, as temperance, modestie, shamesfastnesse, chastitie, zeale of honour, Clemency, Religion, Taciturnity and the like. For it becometh not a woman (but for speciall cause) to weare armour, to exercise the feates of warre, to apply her selfe to those actions, which doe better besit a Senator or a Souldier, then the tender, and delicate nature of a woman. *Or Perhaps* because men may certainly know, that the heauens haue imparted a speciall raye of the first Fayre vnto women, that whilest they with their tongues commend it as diuine, and with their deedes deforme it, they might endeauour to better them selues by the imitation thereof.

Why is the Beauty of women served and
adorned with the excellency of
whatsoever things are
Beautiful in the
world?

Probleme. 3 2.

Perhaps because the Beauty of a
woman is the touchstone where-
by all other Beauties are tried: the wor-
thiest and most noble qualitie of the
body, the first Spheare of all corporall
Beauty, wherein are deseried the grea-
test perfections of all other Beauties.
And therefore hence it is, that all other
things (though most faire in their
kinds) by the iust lawe of Nature ought
to do seruice, and homage to that prin-
cipall bodily Beauty, which in their as-
pects, & countenances is adorned with
those colours, enlightned with those
splendours, endued with those graces
which procure vnto the honor & admi-
ration. And therefore as being the La-
dies of all other Beauties, they adorne
themselues, with the Beauty of the flow-
ers, the Rose, the Violet, and the Hia-
cynth, and a thousand colours, deuises,
and

and sweete smelling odours, with the inestimable riches of precious stones, of *Rubies*, *Margarites*, *Amatists*, *Turkeys*, *Pearles*, *Diamonds*, *Emraulds*, and a thousand the like Iewells of highest price: They crowne themselues with golde, and siluer, decke themselues with pendants, braselets, Embroderinges, chaines, girdells, rings, and a thousand tires of sundry fassions: They make a glorious shew with their feathers, and fannes, and pearles, and silkes, and crestes, with their hanging sleeues, their furies of Sable, their garments of satine, silke, damaske, veluet, tinsell, cloath of golde, and a thousand the like. So that as if they were the rulers, and commaunders of all *Beautyes*, they will haue the coulours of the heaucns, the light of the Planets, the puritie of the Elements, the strength of the mettalls, the prise of precious stones, the adours of flowers, the varietie of fruits, the ornaments of beastes, the wvit of a thousand arts, the nouelties of as many inuentions, and the broade Ocean of all manner of delights. Or *Perhaps* because a woman being by nature gentle, and of com-

complexion delicate, as following her like, desireth the things that are most noble, most daintie & delicate: And from hence it likewise proceedeth that being by nature fearefull, shee loueth her solitary house, flyeth all vnhappy disasters, as hauing little strength to resist them, so that in euery thing she desireth ease, and comfort, and pleasure, and recreations, as daunsing, musicke, feastes, Beautifull spectacles, pleasant places, houses richly hanged, goodly Pallaces adorned with al kinde of costly furniture, that may content the eye.

*Why is the Beautie of women of
such force that it many times
ouercommeth the grea-
test personages of
the world?*

Probleme. 33.

Perhaps because the sense being too much fastned in that supreme humane Beauty, doth not onely (as if it, gazed vpon an object above his strength) remaine dazeled with the raies thereof, but reason it selfe is darkened,
the

the heart is fettered, and the will by loue made a prisoner. Or Perhaps because too much boldnesse in beholding the highest things, (being instigated thereunto by our corrupt appetite) and the vnadvised counsell of our blinde sense (which in the best sorte of men doth many times, though not openly, yet secretly run riot) doth carry euen the wisest, and the strongest men that are to their vtter ruine, let *Salomon* make good this truth vnto vs, who amongst all the men of the world for wisdome wore the *Diademe*, yet by this snare of *Beauty* was drawne to commit adultery. Let *Sampson* auerre the same, who being the strongest man that euer was, was yet ouercome by the *Beauty* of *Dalida*: Let *David* proue it true, who though hee were a man framed after Gods owne heart, yet by one onely viewe of *Bershaba* he was inflamed with dishonest loue, and feared not to commit both adultery, and murder: yea all histories both diuine, and humaine, ancient, and moderne, speake of thousands that haue beene famous in the world both for valure, and wildome, who by gazing either too much, or too vnadvisedly vpon these Beautiful objects, haue fallen

fall into many dangerous and enormous finnes.

Why doth the Beauty of a women being violated, bring infamy and dishonour not onely to her selfe,
but to her whole
family?

Probleme. 34.

Perhaps because the body being violated, the minde is likewise corrupted: and the first action in such a case by Election being infamous in the minde, and from thence passing to the act of the body, and so to the notice of the world, both the election, and the action being vnlawfull cannot but be likewise infamous, and dishonorable. So that the woman being totally dishonored both in body, and minde, she disperseth this her infamy euen to those that haue begotten her, as if they that first gaue her her being, gaue therewith her corruptions, and the first occasion of this her infamy. Or Perhaps because Beauty being not only for it selfe highly esteemed, but also much more for those vertues that doe accompany it,
being

being robbed, and spoyled of these excellent ornaments, it remaineth naked, both in prile, and honour. And forasmuch as by election she fell into this folly, notwithstanding she knewe that shee thereby should offend her whole stocke, and Progeny, it followeth that she likewise makes them partakers of her infamy. Or Perhaps because that sayth, which passeth betwixt a man, and his wife, being violated, doth not onely offend the minde of those that breake it, but the body also, and not only both these, but the posterity that shall arise out of so corrupte a seede, and vnlawfull copulation, and not onely that neather, but forasmuch as the husbände, and the wife, are held to be one body, and he one flesh, and bloud, with his progenitors, they are not altogether cleare from this infamy.

Why is it the custome to hang Beauti-
full pictures in the chambers of
those women that are
with childe?

Probleme. 35.

Perhaps because those strang occur-
rents that in former times haue fal-
len out, are an instruction to men in
these dayes to preuent the like euent:
For great women by contemplanting,
and gazing on serpents, and Moores in
their chambers in the act of generation,
haue brought forth monstrous birthes,
in some figure, and proportion like vn-
to them: By which strange euent men
being terrified, to the ende they may
preuent the like dangerous issues, they
hang their Chambers with Beau-
tiful images, and pictures. Or Perhaps
because the desire of parents to haue
Beautifull children is so great (for Beau-
ty being powerfull to incline the hearts
of men) promiseth (as it were) a
future felicitie, that knowing the
great force of imagination and con-
cept in the act of generation they are
care-

carefull to furnish their Chambers
with fayre, and *Beautifull* pictures: to
the end that their children may come
into the light in some sorte answerable
to their desires. Or *Perhaps* because men
not being content with the nobilitie
of their owne blood, and *Beauty*, they
desire likewise the outward helpe of
those princely *Beauties* of the most fa-
mous women in all Countries, to
the ende their children may likewise
proue admirable in that qualitie, and
they winne vnto themselves greater
honor. Or *Perhaps* because as they vse
with a thousand restoritiues to
comfort the fearefull hearts of their
afflicted wiues being neare their la-
bour, so they are no way backward
by these present figures adorned with
diuers coulours, and strang *Beauties*
to make them comfortable.

Why doe they make Venus the mother of Beauty?

Probleme. 36.

Perhaps because they make her the mother of Loue, and Beauty is that which (by meanes of that content, and pleasingnesse which is in it) ingendreth loue in the hearts of men. Or Perhaps because Beauty is the proper ornament of women, and Venus is sayd to haue bene the fayrest woman that euer was. Or Perhaps because among the celestiall Planets there is none more delightfull, more blith and bucksome: or by reason of her siluer lightes more radiant, then the planet of Venus, which qualities doe all concur to the forming of the Beauty of a woman. Or Perhaps because this planet by her happy influences worketh much to the framing of euery woman gracious, gayre, and louely, therefore she hath deserved the name and title of the mother of all Beauty.

Why

*Why is onely the Beauty of heauen
amongest other Corporall
things of it selfe
permanent?*

Probleme. 37.

P*ERhaps because a body vnchange-
able, incorruptible, and no waye
subiect to the voracitie of consuming
time, such a qualitie best befitteeth, as
is answearable to such a subiect. And
notwithstanding the Celestiall mantell
doe not alwayes shine, and therefore
sometimes the golden raies of the
Sunne, & siluer beames of the Moone,
the glorious light of the Starres, the
noble compartments of the celesti-
all signes, the illustrious splendour of
all that region, and to conclude a faire
night, a beautifull morning, a glorious
day may not be seene. Yet neuerthe-
lesse the darkenesse of the Element,
the fury of the winds, the pitchy ob-
scuritie of the whirle-winds, the thick-
nesse of the cloudes, and all other dark-
some oppositions being takē away, the
heauens doe alwayes shine in their
greatest*

greatest *Beauty*, appeare glorious in
their supreme Monarchie, and display
themselues adorned in euery parte,
with a thousand *Beautyes* Or Perhaps be-
cause the eyes of those that contem-
plate the heauens, seeing so supreme a
Beauty, in so supreme, and celestially a
body, with the eyes of the minde they
would thinke, and consider that vn-
changeable *Beauty* is onely found in
the celestially partes, and that no *Beau-*
ty in this inferior world lasteth longe:
and so with heauenly desires, and in-
deuours they should aspire to the ce-
lestially *Beauty*. Or Perhaps because men
knowing so noble a *Beauty*, and so
constant, to be in a body so soueraigne,
they should from thence learne in their
minds created immortally, to place the
Beauty of vertue, of wisdom, and of
every noble art, and science, that, that
which is inclosed within a mortally sub-
stance, may by glory, and honor be made
immortally. Or Perhaps because the
first inuisible *Fayre*, being willing to
shew vnto the knowledge of his
Beauty all mortally men, partely by the
vniuersally *Fabricke* of the world, and
partly by some speciall visibly
creature,

creature, he hath placed (as it were in a thron e) this his *Beauty*, and there made it permanent, that all eyes might see and behold it, and so beholding it, he might draw the hearts of all from time to time vnto him, that there might be no reason of excuse, left euen to the slowest eye, and all such as are most backward in the search of highest mysteries. Or perhaps because such is the order of euery thing, that the more they are parted, and separated from the originall fountaine of all *Beauty*, the more they decline in their owne, which doth plainly appeare, if we descend from the Heauens, to the Elements, and from them to their compounds, and from the perfect compounds, to the lesse perfect, and so forth.

Why is the first faire to mortall eyes inuisible?

Probleme. 23.

PErhaps because the *Spheare* of his infinite light is so high, that it is past the power of any created *Organeto*. pierce so high, as to behold euen the darknesse

darknesse of the outward entry or lobby thereof; much lesse to discern the immensitie, and exceeding greatnesse of that soueraigne object, in the presence whereof, the glittering rayes of the Sunne are darkned; the Starres lose their light; the sparkling Diamond is defaced, the flashing Ruby shineth not, the white Lilly is black, the Spring not beautifull, Laughter not pleasant, Musick not delightfull, *Iucius* not odoriferous, *Nectar* not sweet, golde not rich, and the highest *Monarchies* base and contemptible; And therefore the *Angels* in heauen lay downe their crownes at the feete of so infinite a *Beautie*, and all creatures are altogether impotent, yea vnworthy to consider the incomprehensible greatnesse thereof. Or perhaps because things most rare and excellent, doe alwayes bot by Nature, and Arte lye hidden, and therefore we see, that the deepest, and most important matters in the Scripture, lye couered and vailed vnder a thousand figures, similitudes, mysteries, parables, and the like, which doth likewise appeare in nature, who hideth things of greatest prize in greatest darknesse, and maketh those things seeme inuisible

F

that

that were framed visible, as we see in the seede of euery plant, which lieth hidden in a thousand rinds, skinnes, and shelles, in the inward powers, which are made inuisible by the outward organs, in the substanciall formes, which lurke vnder their matter, in precious stones, which shee hath buried in the sandy bed of the sea, in gold, and silver, which she hath hid in the bowells of the earth, in the Angelicall spirits, who by the curtine of heauē placed betwixt their sight, and ours, are separated from our sense, and in all other Beautiful, and excellent qualities whatsoeuer: & therefore no maruell if the first *Fayre* likewise be hidded from our eyes. Or *Perhaps* because it is not fitt that so high, so supreme, yea so infinite a *Beauty* should bee gazed on by mortall eye, but onely in the other life by the helpe and assistance of the light of glory: In the meane time let it suffice that it is not altogether inuisible, but by the light of that *Beauty*, that shineth in all creatures we may discern at the least a shadow thereof.

Why doe many men little regard
the first fayre?

Probleme. 39.

Perhaps because man being over-
laden, and pressed downe by the
sense, by reason of that ancient sinne
of his first father *Adam*, knoweth not
howe to raise vp himselfe to so great a
good, without the speciall helpe of him
that framed him immortall, for being
weake in himselfe he cannot by his
owne strength ascend to so great a ma-
iesty. Or Perhaps because he being
placed in the middle of the Theater of
so many *Beauties*, created both in things
generall, and more speciall, and indi-
viduall, and as it were dazeled, and
blinded with the light of them, doth
not know howe to discern the better
from the worse. Not considering that
he was created to vnderstand, and vn-
derstanding the excellency of the crea-
tures of God, by them to passe to the
knowledge of the Creator, and so from
the inferior *Beauties* to the supreme. Or
Perhaps because hauing fastned the
F 2 eye

eye of his sense vpon some earthly *Beauty*, pleaseth himselfe so much with the present delight thereof, that forgetting the greater *Beautie*, and not knowing any greater delight, he placeth therein his last end and chiefest felicity, offending thereby both the law of reason, and of God. Or *perhaps* because man being made blinde by sense, and loue of a momentary delight, he desireth not by contemplation to enioy the *Beauty* of God. For neither can the sense, or any other powers, exercise their operations in any degree of excellencie, if not in one onely object, and at one only time, and therefore the eye being fastned in an earthly *Beauty*, with an earthly loue, how can he by contemplation behold the celestiall *Beautie*, with angelicall loue? How should a man that hath abused his lips, by inordinate lust to the standing, and stinking poole of a rotten *Beauty*, dippe them in the pure fountaine of the onely *sayre*, by a regular and orderly desire? How should he gazing, by a sensuall, and brutish loue, vpon a corporall, and corruptible *Beauty*, fasten the subtiltie of his vnderstanding, vpon the first *sayre*, who is meere-ly spirituall, and heauenly? what proportion

portion hath the Sunne with dark-
 nesse; the day with night, truth with a
 lye, a *Prince* with a slave, fire with Ice,
 snowe with durte, golde with Iron,
 honour with infamie, diuine with
 earthly, treasure with pouertie, vertue
 with vice, order with confusion, infi-
 nite with finite, immortall with mor-
 tall? so long therefore as he fasteneth
 his eye vpon an inferiour *Beauty*, he
 cannot possibly ascend by contempla-
 tion to the first *fayre*. Or perhaps be-
 cause the sense being debased to a thou-
 sand concupiscences, the Appetite
 drowned with the lasciuious billowes
 of intemperancie, the taste glatted
 with the honie of *Cupids* appearing
 dainties, the will placed vpon fraile ob-
 jects, and willing nothing but to satis-
 fie the desires of the flesh, the body
 more then furiously and inconsiderate-
 ly accustomed to *Venus* beddes, the
 keynes alwayes walking to the com-
 mon forge of euery brothelhouse, the
 eyes open to nothing but the spectacles
 of *Sardanapalus*, the thoughts ascend-
 ing no higher then the contriuing of
 adulteries, and wanton sports, Religion
 banished, the vailles of chastitie broken,
 the bridle of the law nothing regarded,

All good counsell , and ciuill discipline
set at naught , and man being made
more then an enemy to himselfe , hee
cannot euen by the lawe of custome
(which is converted into an other na-
ture , yea a necessitie) lift vp the eye of
his vnderstanding to heauen, and to the
contemplation of the first *Fayre*.

Problemes



Problemes of the *Affections.*

Where at full are set downe:
Their Causes, properties,
offices, vses, and endes,
Of Leue.

*Why hath nature ordayned that their
should be affections in the world?*

Probleme. 40.

PErhaps because the world being a kinde of well ordered Commonweale, where beholding the Beautifull disposition of all visible bodies, both light, and heavy, & neither light, nor heavy, and contemplating the powerful workmanship of the celestial *Speares*, which for the perpetuall generation of all things, are perpetually caried about that great shop of those first Elements, by them framing, and fashioning all compound natures, and beholding in this Elementall, and lower world, the Citizens thereof, which are all

F 4

living

liuing creatures, and among them the chiefe and principall which is man; who is Lord and gouernour of the rest: it was fit, & necessarie that there should be assigned vnto his perfection some order for his military strength, which could not other wise be done, then by placing in the minde of man these affections, which for the benefit of the whole world, by *Love* might defend, by *Hate* might offend, by *Desire* of victorie might attempt, in the presence of greater forces by counterfeit flights might retire, by *Delight* might reioyce in the benefit of peace, by the death of the conquered be stirred vp to *Griefe*, by *Hope* might willingly offer their neckes to the yoake of labour, by *Despaire* might fight couragiously, and not in vaine, by *Feare* might learne to provide for future wants, either of victuall, or munition, by *Boldnesse* might not feare to vndergoe any danger, for publicke honour and benefit, by *Anger* might be enflamed to shed their bloud, and to lose their liues for a generall peace. And so all the workes of nature might remaine safely defended from their enemies, and quietly enioy that benefit which nature hath bestowed

ed on them. Or Perhaps because it being impossible to preserve nature without generation, and generation not to be had without love, and Love not working without desire, and Desire not moved without hope, and Hope not obtaining his wished end without audacity, and Audacity not doing the utmost without Anger, nay without the violent motion of all the irascible part, and the irascible part not being thoroughly stirred, and quickened, without some feeling griefe, and Griefes being not perfected without feare of greater, and Feare being not cleared without the certaine delight of a present good, it followeth that all the Affections are necessary for the preservation of the whole.

Why is some speciall affection predominant over every age?

Probleme. 41.

Perhaps because Nature seeketh in every thing, both the universall benefit and private good: and therefore it hath ordained that feare should be

F 5

the

the predominant in all mothers ouer their tender infants , to the ende that the vniuersall generation of humane kind might be preserved , & their owne children thereby , to their owne benefit carefully guarded & attended, which by reason of their owne weaknes they cannot doe. And for this cause it hath likewise giuen to Childhood delight in childish sports, and pastimes, & Shame to be a bridle (as it were) to that age, to withhold them from dishonest, & vntowardly actions. To youth, *Loue* & desire of generation , to men of riper yeares, hope, and courage to the performance of acts worthy glory, & immortality, to olde men, pittie, & compassion in iudging, and censuring humane accidents, & feare to make the circumspect, and wary in that smale remnant of their life which is behinde , to decrepite olde age, paine, & griefe, & sorowes, as forerunners, and messengers of appoaching death : And that to the ende they may thereby be driuen to despaire of all humane helpes, and in god alone put their whole trust, and confidence. *Or Perhaps* to the end that man in the change, and alteration of his life , might likewise change his wil, & desires, passing alwayes

to that which may be most worthy, and best befitting his yeares, for hence it is that men desiring thinges contrary to their age, & with an earnest desire following the, purchase to theselues Shame, & dishonour. As for example, it is not fit and conuenient that a man of perfect yeares should take delight in the toyes, and sportes of little children, or that an olde man should follow the fancies of Loue, which are proper vnto young men, or that women should exercise armes, & chiuallry, which is proper vnto man, or that a *Prince* should feare the clattering of his enimies Squadrons, which is the property of women, and therfore wise nature by these affectiōs seeketh a certaine kinde of decent comelines in all humane actions Or *Perhaps* to the end that humane nature by this meanes might be made more louely, & sociable, for a modeist young man doth much p ease, and content with his modesty, and bashfullnesse, and so doth a breast adorned with chaste and interchangeable loue: we do much cōmend the valour of men of riper yeares in the performance of difficult, & dangerous enterprises: Wee reuerence the piety, and pittie of olde men, & embrace their countells, when by their owne feares they

they withhold vs from the execution of our rash, and inconsiderate furies. And hereby appeareth the great profit, and commoditie to this community, and decent proportion of euery affection to euery age. In that feare vniteth the parents to their children, the delight of friendship breeds ciuillity in conuersation: the kindled desire of Loue, knitteth the hearts, and the bodies, and the mindes in one, and the same will: manly courage by defending the weale publicke, makes cruell vnion more perfect, and counsell which dependeth vpon the wise and fearefull tongues of old men, draweth young men to a true vnity in all their desires. Whereby it plainly appeareth that the *Affections* of the minde make the life of man both pleasant, and sociable.

*Why would Nature that in euery
thing in the world there
should be Loue?*

Probleme. 42.

Perhaps because the first *Creator*, and
vniuersall formor of all Nature,
having

having wrought out of that confused *chaos*, or rather nothing, so noble, and so rich a fabrick of the inferiour, and superiour worlds, not mooued thereunto by any necessity, but stirred vp by his owne wil, would of his infinit Loue, communicate the *Essence*, or being to all creatures; By which his loue, it likewise pleased him to giue vnto his creatures this pretious affection of Loue, to the ende that imitating their Creator, they likewise might worke to the common benefit of nature. Or Perhaps because the *Soueraigne Monarch*, and chiefe good being an infinite Loue, would likewise that all the Creatures, which by his infinite Power hee hath framed, should cary the same badge, with in their bowelles as an open signe, and cleare seale, of their true *Archytect* and Creator. Or Perhaps because that he having formed the whole *Uniuerse*, vnited in him selfe, and for him selfe, would likewise haue it continued by an amorous chaine of Loue, to the end that such vnion by length of time, and many succeeding ages, should not growe tedious, but rather that all things in generall, with their speciall, and particular kindes, being recomfor-
ted

ted by the sweetenesse of Loue, should much more desire to continue there. in *Or Perhaps* because hee hauing framed al things in the world in an excellent order, for the continuall conseruation of that order, gaue such an affection to all his creatures, as might spurre them forward, with sweete desire to follow, and affect their naturall places, to procure, vnto themselves whatsoeuer might be profitable for their healthes, and preservation, to fly the contrarie, to engender their like, and to preserue themselves, and their kinds, with the whole vniuerse.

VVhy is Loue so potent?

Probleme. 43.

P*Perhaps* because it hath beginning from an infinite Power, and euery effect hath some resemblance, or at least carieth with it some kinde of foote-steppe of the Excellency of his cause, and thereby maketh knowne the power of that, which hath framed it so powerfull and excellent. *Or Perhaps* because it hath the Empire & rule of all other affections, and as a soueraigne Lord

Lord hath the whole multitude of them (as well of the concupiscible parte, as the irascible) at her commaund, and seruice. O *Perhaps* because it relieth and resteth it selfe vpon powerfull natures, as *Angells*, who for *Loue* wherle about the superiour Spheres in continuall motion. As the heauens, which for *Loue* working by influence as a father, and first begettor, distill a seminall kinde of vertue into all earthly things: as the Elements, which for *Loue* are vnited, and mingled together to forme a compound body: as liuing creatures, who for *Loue* diue into the bottomlesse depths of the water, dominere ouer the earth, and at their pleasure flye hether, and thether in the *Ayre*: As men who for *Loue* of their Countrey sweate in their armour, for the *Loue* of God, suffer martirdome, for the *Loue* of society, honour fidelity, for *Loue* of mariage, effe & honesty, for *Platonickall Loue*, contemplate, for reasonable *Loue*, esteeme of verue, for zealous *Loue*, feare no dangers, no times, fly not the horreur of tempests, are not cōfounded with a thousand deaths & to conclude account al labours

labours light, all losse gaine, all difficulty facillity, al miserie pleasure, all crosses comforts, all sower sweete, all sorrowe Ioye, and death life. *Or Perhaps* because Loue is of so great force and authority, that it subiugateth vnto her will, the greatest power of the minde, that is the will, which ruleth and gouerneth al the other, both interior and exterior powers, and yet the will is many times constrained for the better pleasing, and content of Loue, to follow those things which it doth altogether abhorre, and detest, so that hauing so wonderfull an Empire, and commaund ouer all the powers, both inward, and outward of the body, and of the minde, no maruell if Loue both will, and can doe what it will. *Or Perhaps* because Loue aspiring to a good that is great, and wonderfully delightfull, (whereto nature giueth a friendly assistance, and encouragement) euen from the obiekt that is Ioued, gathereth strength, with more ease to attaine vnto it, whereby the powers irascible doe runne at her commaund with those greater forces that are wont to expugne, and overcome things most hard, and difficult: the motiue powers with all the members of

of the body growe stronge, and nimble
in her seruice, and the heart it selfe be-
ing incited, and stirred forward by her
pricking goads, doth their settle it selfe
where *Desire* though with much diffi-
culty carieth it. Or *Perhaps* because e-
uery first thing, and more excellent, is
in his order more potent. As it appea-
reth in God, the first of al other things,
who is onely saide to be omnipotent,
in the *Seraphins*, who in knowledge
are more noble, and more powerfull
then all other angells, as in heauen,
which among all other bodies is the
mightiest, and worketh with greatest
power, vpon these inferior parts, as in
the fire, which is the strongest amonge
the *Elyments*; as in gold which is the
purest of all other mettalls, and so in the
rest: adde therefore Loue being the first
amongest all the effectiōs, no maruell
if it worke more strongly, and effectua-
lly.

¶

*Why are there so many kindes of
Love under the commonde
and Empire of Loue?*

Problemc. 44.

P*Erhaps* bycause the vniuersal vnion of the world depending vpon the vnion of the parts, with the whole and the special common globe of the world, vpon the vnited assembly of the vniuersalls, and this by the meanes, and occasion of the power of *Loue*, it was fit, and conuenient likewise to giue vnto euery special nature his *Loue*. And therefore the Angels haue that angelicall *Loue*, which being farre from the rage of *Sensual* passion, continueth alwayes pure and cleare. Things inanimate, as the heauens, the Elements, and their Compounds, haue for their *Loue* that inuisible appetite, prouoked by an inuisible force, and directed by a kinde of knowledge to attaine their determinate endes, their seates, their sites and their best meanes for their best preservation. Although they haue likewise that

Sociable

Sociable Love whereby they desire to
 approche near vnto their like, vnto
 their beginnings, their begettors, their
 preseruers. As the planets haue in them
 that *Love*, which the causes haue to-
 ward their effectes, the Elements to
 their Compounds, the Begettors to
 their partes, and therefore besides the
 preservation of themselues, they giue
 Sappe, and humour to their fruits, as
 milke from the duggs of their rootes,
 they couer them, they defend them
 with leaues, and with boughes, and
 beare, and lustaine them (as it were)
 with indefaticable armes. The Beasts
 of the field, besids a Sociable *Love*,
 haue a sēsuall, so called because notwithstanding
 it be accompanied with a
 kinde of knowledge; yet for as much
 as it is guided by the simple Sense,
 it taketh name thereof. Men haue
 a reasonable *Love*, by which with the
 discourse of reason, they vnite them
 selues vnto that which is fayre, they
 haue a Platonickall *Love*, whereby they
 loue by comtemplation, a Ciuill *Love*,
 by the force whereof they defend their
 Country, an honest *Love*, by the spurre
 whereof they followe vertue, a friend-
 ly *Love*, by the gift whereof they
 are

are vnited, and knit together, a diuine Loue, whereby they are inflamed to the Loue of God aboue all things, and to the Loue of their neighbour for Gods sake. *Or Perhaps* because to diuers natures diuers loues shold be accommodated, corespondēt to the degree, & merit of their perfection: For excellent effects best besit excellent natures, whereby they may best maintayne their excellencies.

VV by are the outward signes of humane Loue the vncertayne passions that they suffer, who Loue?

Probleme. 45.

Perhaps because it is onely proper to Angelicall, and diuine Loue, to be freed from the tempestious, and turbulent Sea of passions, for the Angels in heaven being neuer absent from their chiefe good, and felicity, cannot fall into that discontent, and vexation of spirit, which they that are in loue suffer, when for a time they
are

are depriv'd of their best beloved object : much lesse are they tormented with that feare which men call Iealousie ; or with any the like passion, which commonly afflict the mindes of those men who by louing, follow Loue, as with griefe, false suspicions, accidentall brawles, compassionate teares, throbbing of the heart, distracted cogitations, frequent blushings, deepe sighes, inconstant desires, and a thousand the like launſing razors that cut, and wound the hearts of men : for those blessed spirits, inioye all manner of delight, perpetuity of estate, and whatsoever good besides, in that first *Faire*, whose presence they eternally enioye. Or Perhaps because humane Loue entering into humane heartes, by the windows of the senses, the which often times are deceiued, by the diuers accidents of their objects, doth many times present a false appearing *Beauty* to the minde, the which in tract of time being descried, the mind groweth sadde, and heauy, and melancholicke, and by that humour openeth the vaine to all those passions which make bitter the Sea of *Cupid*. Or Perhaps because

bycause humane *Loue* being mingled
 with reason, and sense, and the sense
 for the most parte by the diuers appe-
 tites thereof, and much more by a kinde
 of ouerboldnes grounded vpon false
 knowledge, darkninge the faire light of
 the superior part of the soule, bringeth
 such discontent & ruine to the minde
 of man, as greater cannot be wrought
 by the hand of his greatest enemye,
 whereby he yeeldeth such strange ef-
 fects of passion, as many times the
 flame thereof ascendeth vp, euen to the
 heauens. Or Perhaps because every
 thing in this inferiour world, beeing
 subiect vnto a thousand mischaunces,
 and as many chaunges, and alterati-
 ons, eyther of nature, or chaunce, or
 the will of the heauens: loue it selfe
 is not freed from the same vnconstan-
 cy of Estate. For the mind of man vn-
 der this outward garment of the body,
 is no other thing, then a Sea gover-
 ned by the rage, and fury of the af-
 fections, whereby it appeareth tu-
 multuous, hauty, foaming, inconstant,
 tempestuous, and sometimes with
 the pleasant gale of reason, calme,
 and faire, and quiet, whereby it is
 made altogether amiable, friendly,
 cleare

cleare, and comfortable. So that as our senses doe sometimes enioye a mealy tyde, and scalon, sometimes a troublesome, and turbulent, so falleth it out in our Loue, which forasmuch as it is humane, is sometimes cleared by reason, sometimes darkened by affections, and for one droppe of sweet, yeeldeth a whole Sea of sower, and bitter discontent.

*Wh by is Loue called a flame,
a fire, and the
like?*

Probleme. 46.

Perhaps because that as the fire hath alwayes neede of some nourishment, without the which it vanisheth into nothing. So Loue without the nutriment of Hope, to possesse the thing beloued, decayeth and growes lesse, and lesse: for if euery thing that worketh or endeuoureth the acchieuement of any thing, must bee nourished with the confidence and assurance of his wished ende, without which it will neuer endure the great.

greatnes of these labours, which a thousand sweating accidents bring with them, much more hath the kingdome of *Loue* (being molested by the dayly assaults of humane passion, not those that it would, but those that are most strong, & powerfull in assaulking) need of this speciall comfort of hope, and assurance. Or Perhaps because *Loue* awakeneth, and inflameth the heart of a lover, with an inuisible Fire, within which he liueth like another *Salamander* of *Egipt*: for to say the truth, a lover findeth & feeleth within his breast as it were the forges of a certaine fire, which by the many passions of ardent zeale, enkindled desires, scalding sighes, enflamed teares, feruent emulations, ruddie bashfulnesse, fretting feare, and ialous thoughts, doe burne, and yet maintaine the inuisible flames of *Loue*, and therefore hence it is, that for the most part *Louers* are leane of body, pale of countenance, spent in their spirits, and much altered from their first estate and former *Beauty*. Or Perhaps because the *Beautiful* object, from which loue taketh greatest force being present, a lover by reason of that great ioye that he feeleth in the presence thereof, senseth

death forth those liuely flames, which
being plainly descried in the superfici-
all parte of the face, doe many times
giue such a vermilion tincture, that the
whole countenance seemeth to be co-
uered with a flashing kinde of Ardour,
and that by reason of the great store of
spirits gathered into that place. Or
Perhaps because, as the fire amongst
the Elements is the most noble, so a-
mongst the affections, Love is the most
excellent, as being the rule, and mea-
sure of all the rest: and therefore
Love is saide to haue the Empire, and
dominion ouer all the other affecti-
ons, and to rule, and to gouerne them
as it pleaseth her. For, for no other
cause is griefe or sorrowe great in
time, but because the Love is great for
which that sorrowe is undergone: and
for no other cause in others is the va-
lour great, but because the Love is
great which spurreth them forward to
dangerous attempts. Or, Perhaps be-
cause the fire is the most actiue Ele-
ment, and so Love pricking vs forward
to all honorable enterprises bee they
euer so difficult, is not in actiuity in-
ferior thereunto, and therefore, besides

G

those

those aboue saide metaphorical names
and titles, by the greatnesse of her ver-
tue, property, and strength she challen-
geth likewise other names both *Me-
taphoricall* and proper: And therefore
to speake onely of her proper names
which sufficiently manifest her power,
Loue is a word of honour, whereby ho-
norable enterprises are archiued: It is
a word of maiesty, which gouerneth all
the interior and exterior powers: *Loue*
is a word of comfort which mitigateth
by a hidden and powerfull kinde of ver-
tue, all labors whatsoeuer. It is a rich
word, which by diligent endeauors e-
uer affecteth treasures of highest price,
as friendship, ciuill community, our
Country, our children, and of all others
the chiefeft good, which is God. So
that no man can deny but that *Loue* is
of singular force and power.

*Why do Poetts faine Loue
a Child?*

Probleme. 47.

Perhaps by reason of the diuers appetits, that reigne in children, which likewise appeare in them, which are inflamed with Loue, who sometimes desire that thing, which at another time they abhorre, sometime accept that for good, and excellent which at another seemes vgly, and hateful vnto them, insomuch that they are as changeable in their opinions, as the *Camelion* in his colours, or the moone in her figures; which arise not from any other cause, then, from the multitude of those affections which in louing they suffer, being sometimes moued with feares, sometimes with gelosies, sometimes violently enforced with sorrowes, blinded with anger, vexed with melancholy, priued of counsell, robbed of senses, pricked and pierced through with desire of honour, and so by changing their affections, they do

G 2

change

change their willes. *Or Perhaps*, because *Loue* as if it were alwayes a childe in the heart of him that Loueth, is alwaies growing and neuer waxeth olde, because the desire of the possession of his wished good is alwayes renewed in him, and notwithstanding it seeme sometimes after the lawfull fruition thereof to decay, or at least-wise to lose some part of his first vigour, which in respect of the extension, and outward manifestation may be graunted true: that is inasmuch as those outward figures of *Loue*, which Louers vse to shew, doe not so commonly appeare, yet in respect of the internall force, and vertue thereof, it doth euery day increase: which doth often appeare by those dangerous attempts which men for their enioyed *Loues* do many times vndergo. *Or Perhaps* because *Loue* makes wise men children, and many times depriueth them of true discourse and reason, whereby they fall into such errors as children doe, who by their childish imitation, which is proper vnto children, doe no sooner see any thing doone, but presently (as farre forth as their wit will giue them leave)

leave) they seeke to imitate it And euen
so euery *Louer* studieth , & indeuoreth
in euery thing to imitate that which
is *Loued*, and doth his best endeouours (to
the end he may winne glace , and fa-
uour) to be like vnto it.

Why na'ed?

Probleme. 48.

PErhaps because he that followeth
the schoole of *Love* must not be
cloathed with the garment of simula-
tion, but simplicity : for there is not a-
ny thing , that more offendeth the
eare of *Loue*, then a lie, which as it dis-
pleaseth all, so especially those which
Loue: neither is the force of *Loue* any
longer sweete, and pleasant, then that it
is found true , and faithfull , and from
his truth it is, that euery part thereof,
becomes so amiable , and euery vertue,
made as it were handmaid vnto *Loue*,
as Confidence, which maketh vs secure
of things most precious: Faith by which
we beleue without doubting: Truth
which alwayes helps , and delighteth:
community of counsells, which maketh

vs wise in all our actions, and as every good thing whatsoever Or Perhaps because *Loue* cannot long be hidden, but must necessarilie be manifested, and made knowne both to the obiecte beloued, and strangers too, and if not by other meanes, yet by passions, and sighs, and teares, and palenes, vnwonted blushings, vnquiet sleepes, change of manners, and many the like. And perhaps this was some cause too, why it was called fire, because as the fire manifesteth it selfe by y^e smoke that ascendeth from it, So *Loue* by those passions that arise from it, And therefore it is saide in the prouerbe, that *Loue*, and a laugh will not be hidden Or Perhaps because nakednes for the most part bringeth with it a ruddy kinde of bashfullnes, & so he that is in *Loue*, his *Loue* being descried, commonly blusheth, which is not the faulte of *loue* but rather of those that lyuing intemperately, *Loue* intemperatly, whereby it cometh to passe that the very name of *Loue* being made by lasciuious actions infamous, painteth the face with a vermilion kinde of tincture, which we call bashfullnes, although there be no such effect in *Loue* as may deserue it.

Why winged?

Probleme. 49.

Peerba's because, As wings though they be made of light feathers, yet raise, and mounte vppe things of weight into the ayre, So *Love*, though setled in a base subiect, doth yet awaken, & stirre vp their hearts that *Love* to the attempt of high, & honorable enterprises: For *Love* is an enemye to slowe and slowthfull spirits, and a friend to such as are quicke, & industrious, who not like earthly, and marrish, or moorish Angells, fly downewardes to the center of the earth, but like the lofty eagle, aspire with swifte flight to immortalitie. It is therefore an errour to thinke that *Love* taketh pleasure in bedds of down, pleasant fields, dainty and delicious gardines, in idlenes, and wantonnes, but desireth to seate her selfe rather in a temperate and well setled heart, framed to endure al hardnes & to passe

all difficulties, then in those mischievous inconueniences, that lasciuious wantonnes, longe sleepes, *Bacchus* blemishes, the sensual pleasures of *Venus*, and the flatterings of blinde appetite brings with them, which being all, altogether earthly, belong vnto vnchaste *Loue*, which neuer rayseth her flight to things high, and excellent. Or Perhaps because *Loue* doth swiftly rooste her selfe in the hearts of *Louers*, sometimes by a bare looke, darting her selfe in (as it were) at the windowes; sometimes with pleasant laughter vndermining; sometimes with simple words assaillinge, sometimes by a gracious, and comlie carriage of the body: and many wayes besids attempting the hearts of vnhidly young men, of whome shee maketh a large praye. And therefore *Loue* is fide to haue many branches, many netts, many snares, by which diuerse instruments, she diuersly hunteth, nay forages, and prayes vpon all natures, taking some by delight, some by commodity, some by honesty, some by grace, some by the goodnes of nature, others by the gifts of the minde, some by hope, some by courage, and others by appearing goods,

goods. Or Perhaps, because wee may thereby vnderstand how swift the thoughts of those are, which are in *Loue*, who howe distant soeuer they are in place, from that they *Loue*, yet by their thoughts they are alwayes present attending, and discoursing, as it were, with their best beloued,

*Why with Bowe and
arrows?*

Probleme. 50.

PERhaps because that as an arrow being shotte pierceth thorow the flesh into the bowells, so *Loue*, first by Beauty assailing the bodily part, giueth afterwards a deadly wounde vnto the heart. For Beauty first presenteth it selfe vnto the sense, either to the eye, or to the eare, and afterwards to the reasonable appetite, and so first by Beautifull colours it delighteth the eye, and by the sweetnesse, and eloquence of speeche the eare, and from them, the delight passeth vnto the minde, the which consenting thereunto yeeldeth selfe to the force of *Loue*, Or Perhaps,

G 5

because

because as an arrowe pricketh , and woundeth that body which it hitherth, so *Loue* with her passions , pricketh, and gawleth the heart of him that loueth . And yet this is no reason why *Loue* should therefore be accounted cruell, because by these her goades shee maketh her Louers valiant , hardy, and vigilant, pitifull, patient, bo'de, and constant against the inconstant violence of fortune , whereas without these passions, these vertues would die and languish. *Or Perhaps*, because as an arrowe being but parted from the Bowe, doth neither hurt , nor offend , vn'till it hit the marke whereat it was shott, and then it woundeth and teares . So likewise *Loue* in the beginning manifesteth not her passions ; vn'till it bee settled in the heart, and then it worketh strange, and wonderful effects *Or Perhaps* because by carrying armes offensive wee should knowe that shee is alwayes prepared to offend , whome soeuer shall goe aboute to wrong her. For as euery creature is naturally armed with something to defend it selfe against outward violence ; So it was fit that *Loue* should not be altogether vnarmed.

Why Blind?

Probleme. 51.

Perhaps because it makes Lovers
blinde, not knowing many times
what losses, and dangers, and mitchiefes
they are thereby falling into, For such
is the force of Love, (and it is strange)
that for the thing beloued they neg-
lect their owne good, feare not to ex-
pose their bodies to the edge of the
sword, deny vnto themselves, what-
soeuer is profitable to themselves,
Asleepe to their eyes, quietnesse to their
minde, rest to their members, ease to
their bodies, yea and more then all this,
they glorie in those inglorious attempts,
those labors, and sweatings, and watch-
ings, and freezings, yea and wounds
too, which for their Loves they haue
undergone, and indured. Or Perhaps,
because it seldome falleth out, that he
that is a servant vnto Love, doth knowe
the imperfeciōs of his loued object, but
rather couers them, & accōptes them
vertues. For this is the property of
LOVERS

Louers highly to esteeme of whatsoeuer belongs to that they *Loue*, inso much that they cannot endure that any man should oppugne their iudgements herein, and from hence proceede many times those their reso'ute challenges, and valorous defences. Or *Perhaps*, because *Loue* for the most parte respecteth not persons, discerneth not the worth, and merit of her *Louers*, but as it is best pleasing to her selfe, (not respecting gentility, or nobility, or principalities, or *Beauty*,) taketh delight to sollace her selfe amongst the baseste sorte of people, and doth many times place them in the highest seates: and therefore wee may reade, and in our owne times haue obserued, that great, and mighty personages haue loued women of base estate, and condition, and contrariwise, some of lowest degree, to haue dared to make *Loue* to the greatest and mightiest *Princes* of the world. Or *Perhap*, to the end wee should knowe, and vnderstand, that earthly *Loue* being blinde is rather an imperfection, then a perfection, if by the light of vertue it be not enlightened. And therefore it may bee that our ancestours did not vainely in payning

ting *Loue* blinde, if they ment thereby wanton, and vicious *Loue*: because that is properly saide to be blinde, which followeth blinde Sense, which carieth a man to blinde desires, blinde sinnes, and the palpable darknesse of blacke infamy.

*Why ruddy, or high
coloured?*

Probleme. 52.

Perhaps because a lively colour being accompanied with an outward comely grace, doth with greater force stirre vp, and awaken *Loue*. For, for no other cause would nature that in euery thing there should be accidental signes, whereby the agents should be mooued to worke those effects which might be best pleasing vnto her: And therefore, when wee see a Beautifull face, of a vermillion, and sanguine complexion, adorned with a comely grace in the cariage therof, we presently conclude that Beauty worthy of all *Loue*. Or Perhaps, because *Loue* alwaies affecteth life, which the Sanguine red best expresseth,

preſſeth, as contrarily *Palenes* death: for
 it is manifeſt, that *Loue* was ordained for
 generation, wherein life conſiſteth,
 yea the life of thoſe that giue life vnto
 otheres, I meane the begetters, the race,
 or offspring of mans bodie, being no-
 thing elſe then a certaine patterne of the
 life of their fathers, who for *Loue*, euen
 out of the bones, and bloud, and fleſh,
 and all other their outward, and inward
 powers, beget the bones, and the bloud
 and the fleſh, and the powers of their
 children. And therefore no maruell if
Loue be deſcribed to be a ruddie and
 cheerfull tutor, and preſeruer of life. Or
Perhaps becauſe he that followeth *Loue*,
 maketh alwayes ſhew of a Cheerfull
 heart, if he be not aſſayled by ſome in-
 ward paſſion, and therefore we com-
 monly ſee *Loues* (I meane ſuch as proſ-
 per, and ſpeede in their *Loues*) full of
 ſpirit, pleaſant of countenance, quick
 in their eyes, eloquent of tongue, and in
 their whole carriage full of ioye and
 comfort.

Why sometimes languishing?

Probleme. 53.

P*Erhaps* by reason of the languishing faintnes of those that *Loue*, who alwayes following with an ouer earnest desire that which they *Loue* (in so much as euery day of absence seemeth an age) doe many times in their solitarie chambers, cast downe their wearied members vpon their locked beds, filling the ayre, with a thousand interrupted sighes, which may the lesse seeme strange, because there is no artificer that dayly, and hourelly busieth his head, and bendeth all his endeavors to the perfecting of some speciaill woike, which wholly dependeth vpon the skill of his hand, that is not enforced, either by the continuance of labour, or his many watchings, or some other inconvenient accidents, not only to rest his wearyed bodie, but to send out many a silent sigh, and inuisible teare. Or *Perhaps*, that we may thereby vnderstand, that a *Louer* is alwayes accompanied with a thousand other passions: Sometimes

times troubled with feares, and doubts of little *Loue*, or affection in his *Louer*, towards him, sometimes quelled in his hopes, by those many difficulties that withstande his quiet possession of that he loueth, sometimes disturbed by the riuallitie of others, sometimes afflicted with the pangs of the heart, and feare of those manifolde mischaunces, that may befall the person beloued: So that the many passions, that multiply in the heart of a *Louer* doe bring with them an extenuacion, and impayring of the complexion, a palenes in the face, a wearisomnes in the members, & sometimes a strange kinde of alteration in the indiuiduall Essence, frō whence do arise those furies of *Loue*, and potent frensies, and insensible astonishments, which happen many times to those that *Loue*, either because they make not reason the forerunner of their sence or because before they loued, they loued not temperancy, or because they direct not their *Loues* by the rule of wisdom, and discretion, which onely teacheth the only meanes to the attayning of all other vertues.

VV

Why doe Lovers delight in
flowers?

Probleme. 54.

Perhaps, because in them they see
the colours of the things beloued.
For there is not any thing that wants
hislike, or that hath not something
that carrieth some resemblance in na-
ture vnto it selfe, and therefore in those
flowers they contemplate those liuely
colours which they see to shine both
in the flesh, and habit of their best be-
loued. Or Perhaps because the colours,
& names of flowers are apt to display
those passions that they feele who are sub-
iect to this passion of *love*: for euery colour
hath his proper signification. As white
signifieth innocencie, Blacke vchang-
able grauitie, Purple a heauenly minde,
Red, boldnes of Spirit, Carnation life,
yellowe Empire, or ielowisie; Greene
hope, Ash colour multitude of vertues,
Sea water greene the riches of fortune,
Blew magnanimitie, Lion Tawny
strength, and the like: which may also
be verie well saide of flowers, As the
lilly

lilly signifieth chastity: the rose virginal integrity, the violet a languishing life, the Hiacinth vertue. *Furſe* generosity, the white daffadil piety, *Gesmine* small comfort: and so of the rest. And therefore not vnfitly to discover their passions doe Louers delight in flowers. Or *Perhaps* because in that diuerſity of flowers, and colours they ſeeme to contemplate the large field of the vertues of their beloued. Or *Perhaps*, because *Loue* like a wanton, taketh delight in delicate things, and to rolle, and enwrappe it ſelfe in ſweete odours, taking from thence ſome comforte in her passions. And this is the reaſon why we many times ſee *Loue* painted in a pleaſant ſhelde, ſitting vpon a multitude of flowers mery, and iocund, crowned with garlands, lying vpon a bedde couered with a thouſand roſes and violets, ſaſt by a fountaines ſide, compaſſed with many rich verdures & Beautifull plants.

Why doe not Louers in the presence of
those they Love knowe how to
frame their speech?

Probleme. 55.

PERHAPS, because the Senses of a Lo-
uer being too much settled by an
ouerearrest intention in the contempla-
tion of the Beauty of his best beloued,
he doth as it were altogither forgette
himselfe, and being lulde a sleepe in his
beloued object, the ouer vehement in-
tention of the minde taketh away the
outward vse of the tongue: which is
not vnlikely, because euery man by
experience findeth, that whilest hee at-
tentiuely heareth any sweete or plea-
sant sounde, hee hath little vse of any
other of his senses, all the powers be-
ing hindered from their due operati-
on, by the concurrence of the vitall spi-
rits to that onely power, which so at-
tentiuely worketh, & therefore no mar-
uel if men stand mute in the presence of
their Lovers, when they should speake.

Or

Or Perhaps, a *Louer* feaſing that he ſhall not ſpeake ſo as may pleaſe, and content the eares of his miſtris, chuſeth rather to be mute, and ſilent, then to vtter his conceit imperfectly, And if he dare proceede ſo farre as to open his mouth, for as much as he ſtill feareth that he cannot ſpake as he ſhould, he vttereth his minde ſtammeringly, and interceptedly. *Or Perhaps,* becauſe from the Image of that vertue and worth which they know to be in the thing they *Loue*, they frame in them ſelues a conceipt thereof as of a thing diuine, and from hence they gather great matter of feare and it commonly falleth out with them as with thoſe that are to ſpeake before great Princes, who being accompanied with the ſelfe ſame imagination, tremble, and growe pale when they ſpeake, and vtter their conceipts many times both brokenly, and vnaduiſedly.

Why do Louers blush in the presence
of their mistresses?

Probleme. 56.

Perhaps because the heart dilating it
selfe in things pleasant, sendeth
forth great abundance of the spirits
to the superficiall parte of the face,
which by that outward rednes are
made aparent, and the *Louer* filled with
a kinde of ioy by the sence of his best
beloued, such being the propertie of all
men, that enioying the presence of
that good which they so much desire,
they become merry, and iocunde, and
by reason of that great ioy they feele,
they appeare fresh, & fragrant, as con-
trariwise, pale, and wan in the presence
of that they hate. Or Perhaps, because
Louers do many times blushe of mo-
destie (a thing proper vnto that age
as being carefull, and ielous of each
others honour, for *Love* is proper vnto
yong men, who are naturally gouerned
by the bridle of shame, and bashfull-
nes, especially in the presence of
those whose good opinion of them
they

they especially desire : and therefore they are very carefull not to doe any thing in their sight that is not fitte, and conuenient. Or Perhaps, because by those amorous glaunces they are more inflamed with the Loue of each other, and so laying open their inward fire to one an other, they are neuer satisfied with the lokes of one an other.

*Why doe Louers take pleasure
in the teares of their
beloued ?*

Probleme. 57.

PERhaps because Louers are the meriest, when they are assured of the Loue of their beloued : and better assurance thereof they cannot haue, then when they see them for their Loue to languish, sigh, and shed teares. For notwithstanding teares, in their owne natures, cannot be without some bitternesse, yet forasmuch as they arise from a pleasing cause, though the roote be sower, the fruit is sweete. For there is no greater felicity in the whole Empire of Loue, then the certaine assurance of the true heart of his best beloued,

beloued, which contenteth so much
the more, by howe much the greater
the signes thereof are, that doe yeelde
such strange effects. Or perhaps, because
such signes they discry, that it wil-
be no difficult matter for them to bee
possessed of their *Loues*, & from thence
they conceaue ioye, and rest conten-
d. Or Perhaps they take comfort, in
that by teares they knowe that it
is in their power to make their
beloued happy in the seruice of *Love*,
and therefore knowing the meanes
whereby they may shorten their mour-
ning, and wipe awaye their teares,
they are not griued with the sight of
them, as otherwise they would bee,
but rather conceaue an inward ioye,
and comfort in them.

Vv

*Why doe Louers, w^hiher soeuer
they goe, carry with them
their amorous
passions?*

Problemc. 58.

P*Erhaps* because to what soeuer parte they turne their faces, and where soeuer they bestowe themselues, they do alwayes carry with them imprinted in their mindes, the Image of the thing beloued, and consequently thoe passions that arise from it. For he that carrieth with him the cause, proueth likewise the effect, as he that carrieth fire in his bo'lome must needes feelee the heate thereof: And therefore *Louers* hauing alwayes with them in their mindes the *Idea* of that they Loue, which they neuer cease to contemplate, they must necessarily by contemplation fall into thoe passions, which the present object bringeth with it: yea farre more violently do they feelee the force of the, because imagination by absence worketh more violently, by the power whereof, the gesture, and grace, and Beauty, and lineaments, and all the parts,

parts of the party beloued are made present. *Or Perhaps*, because they finding themselves as it were haunted with a continuall desire of seeing, and contemplating that which they *Love*, and so long as they finde themselves absent from it, liuing an vnquiet, nay dying life, they multiply their passions with the dayes, nay howers of their absence, and as time encreaseth, so doe passions. *Or Perhaps* because nothing can content a *Louer* in his violent absence, not sweete musicke, not Beautifull gardens, not Louely company, not eloquent tongues, not skill intertaynment, but euery sweete turned into sower and nothing can content but the wished object, which being farre distant from their inflamed desires, doth engender that grieve in the heart, which can hardly bee expressed by themselves that proue it, much lesse by those that are not acquainted with the like miseries.

H

VV by

*Why doe Louers so much delight in
in the neatnesse of their appa-
rell, and bodies?*

Probleme. 59.

Perhaps because there is nothing more naturall vnto young men, then to desire alwayes to seeme beautifull, and therefore if nature haue not made them such, they endeouour by art to seeme that they are not. And from this cause proceedeth their exquisitenesse, their art, their diligence, their care in their apparell, their gate, their speech, and in every thing else, their endeouour to seeme nimble of Body, strong in forces, subtile in wit, wise in speech, wary in dangers, honorable in conditions. Or Perhaps, because such Elegancy, and Neatenesse purchase grace, and fauour from their beloued, and therefore they vse these meanes as a pleasant baite to possesse them of that which they so earnestly desire. Or Perhaps, because to make manifest the purity of their mindes, they desire to trimme and polishe their bodies, and to vntie

an opinion in the world of great plenty of the goods of fortune, they adorne their bodies with sumptuous attire, & endeavouring with themselves to settle a beleefe in the minds of their beloved, that they want not much of the full fruition of all humane felicity, which consisteth of the goods of the minde, of the body, and of fortune. And therefore it contenteth them much to heare that any hath related vnto their loues the vertue of their minds, knowing thereby that hee layeth open the principall part of the felicity, and ornament of man. As for the goods of the body, and of fortune, they vndertake what taske themselves: the goodes of the body they make knowne by presenting to the eye of their mistres, the clearenesse of their complections, the good proportion of their members, their comely cariage, their readinesse to the performance of honorable employts: the goodnesse of fortune, by their rich apparell, their Rings, their Diamonds, their Rubies, their Chaines, their golde, their Iewells, their horses, their seruants, their multitude of friends, their liberality, and bounty, and their

honorable progenitors. And all this they doe to giue their best beloued to vnderstand, that if by the lawefull band of marriage she wilbe his, she shall participate of that felicity, which all men by all their best endeauors striue and study to attaine. *Or Perhaps* to the end that thereby they may drawe the eyes of their Loues to beholde, and contemplate both the richnesse of their attire, the variety of their fashions, and their comely cariage both in their gait and other gestures of the body. For it pleaseth a Louer, to see that which he loueth, loue to see him,

Why doe louers so much esteeme the giftes of their beloued?

Probleme. 60.

P*Perhaps* because they see, I knowe not what kinde of grace to shine, and shewe it selfe in that gift which cometh from that they best *Loue*, the which they esteeme so much the more, by howe much it seemeth to present, the excellent, and honorable
qua.

qualities of the giuer. *Or Perhaps*, because those gifts are as rich pledges of that grace, and fauour, whereby they may easely obtaine to the possession of that they *Love*: And therefore, as they that haue any thing in their custody, either in value, or Beauty extraordinary, with an extraordinarie heede, and care looke vnto it, so they prizing these giftes aboue al their earthly riches, doe likewise aboue all take care to keepe them. *Or Perhaps* that they might thereby shewe and giue testimony, that if they haue that thing in so high esteeme that commeth from their beloved, in howe much more the person that sent it, who doth as farre exceede the gift in value, as the substance the shadow, and a perfect, an appearing good.

*Why doe Lovers so often vse the similitudes of things most excellent,
to display the Beauty
of her they
Love?*

 Probleme. 61.

Perhaps because they haue a singular conceite of their beloued, inso-much that being vnable in the least degree that may be, to expresse it, they are inforced to make vse of the similitude of things most high and excellent: Sometimes comparing her to the light, sometimes to starres, sometimes to the Sunne, sometimes to the morning, sometimes to the snowe, milke, the lilly, the rose, sometimes to the myrtle, the marble, the alabaster. Sometimes to go'd, rubies, diamonds, sometimes to the heauens, the spring, paradise and whatsoever is in any degree excellent. Or Perhaps because they thinke their beloued to bee the receptacle or storehouse of all the beautifull things of the world, in whome all perfections are vnited, and gathered together, and therefore they thinke themselues sufficiently warranted to vse the whitenesse of the Swanne, to expresse her hew, the vnspotted purity of the snowe, the cristall, the diamond, to shew her purity: the light, the starres, the sunne, to signifie howe cleare her eyes

eyes are, how bright her countenance,
and a thousand other things of highest
excellency, to make knowne the Beau-
ty of those partes, with the Love wher-
of their hearts are so enflamed. Or
Perhaps, to the end that all the world
may know in how high esteeme they
hold their Lovers, when they extol
them aboue things most excellent, and
of humane creatures doe their best
endeuors to make them diuine.

*Why are Louers many times
troubled with iealousie, &
griefe of the
heart?*

Probleme. 62.

Perhaps because both the one, and
the other doe most feare to loose
that which they most desire to keepe,
and hath cost most labour the get-
ting, and therefore their feare doth ma-
ny times breed an inward distempera-
ture at the hart, though they outvvardly
H 4 dissemble

dissemble it. For this is the custome of Louers, that though their hearts be violently assaulted with griefes, and false suspitions, in so much as they can neuer rest in quiet, yet neuertheless they make shew outwardly of a happy life, and a carelesse neglect of their best beloued, though in despite of themselves, and their best endeuors, they cannot long dissemble it. Or Perhaps, they did little dreame to haue found that in their *Loue* which by deare experience and many wrongs they finde true: and therefore their hearts being ouerladen with abundance of griefe, they vent the anguish thereof sometimes with disdainefull speeches, sometimes with passionate glaunces, with absence, with threatnings, and fayning the *Loue* of another. But this warre endureth not long, but procureth rather peace, and greater content in the field of *Loue*.

Why do louers many times dreame of
horrible things?

Probleme. 63.

Perhaps because it is the property of
Louers, by reason of those continu-
all passions they are subiect vnto, to be
melancholicke, and they that are go-
uerned by that humour, are accusto-
med to dreame of horrible and feare-
full things. Which doth the more com-
monly fall out, because they are vsually
subiect vnto feares: and forasmuch as
this affection of all others doth most
disturbe, and afflict the spirits, from this
disturbance, and perturbation, these
monstrous, and horrible dreames do a-
rise. Or Perhaps because Louers with-
drawe their mindes, and their senses
from al things whatsoever, except from
that they loue aboue all, so that though
they see others, they see imperfectly,
and though they heare, they heare im-
perfectly, and therefore those shapes,
and nightly visions make an imperfect
presentation to the inward discerning
H 5 powers,

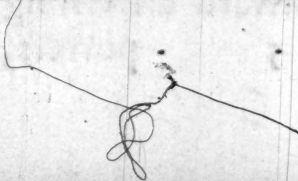
powers, & breed such inquietnes in the minde, that many times by reason of the greatnesse of the passion that they suffer in their sleepe, they bewray a strange kinde of horreur and astonishment in their countenances.

Why doe Louers delight in morning musicke?

Probleme. 64.

P*Perhaps* because they desire not only to honour their mistresses in the day time with Cappings, and congees, and courtesies, but also with muscicall instruments, and pleasant voyces. *Or Perhaps* because musicke being fit to manifest affections, either of Ioye, or of sorrowe, they make vse thereof, to displaye their inward griefes or delights, and therefore they commonly make choise of such musicke as doth best fitt the time, and their owne affections. *Or Perhaps*, to the end that by meanes of that delight, which is in musicke, either vocall, or

in.



instrumentall, and that willingnesse they expresse thereby to please, and content, they may stir vp the affections of those they Love, to requite them againe with reciprocall affection, which many times doth happely succcede. For a mans owne vertue, and a diligent care to, be ouer indulgent in honoring those that are mighty, are the best meanes to, purchase to themselves grace and fauour. Or Perhaps, to the end they may imprinte the selfe same affection, in the hearts of those they Love, that themselves feelee, and suffer. Or Perhaps because there is not a thing that doth better expresse an angelicall minde, then an angelicall voyce, which hauing somthing in it, though I knowe not what, that is diuine, they desire, by the worth thereof, to expresse their owne worthinesse. For euery action of a Louer should bee such, as by the vertue, and valour thereof, may stirre affection.

Why

*Why do Louers desire to be thought
Valiant?*

Problemc. 65.

PErhaps, because *Loue* ministreth strength & heart, And for as much as they faine *Loue* armed, to expresse the power thereof, they that are *Loues* followers, must be armed as *loue* is, & yeld the like effects. Or *Perhaps*, because *Louers*, fearing to lose that they so much desire & so highly esteeme of, do little accompt of their owne liues, without the fruition of their desire, for there is nothing more odious, then basenes of minde, and little zeale of honour, and not to follow an iniust, iniurye, with a iust reuenge, is pusillanimitie, & brings with it nothing but shame, and dishonor. Or *Perhaps*, because they feare, that their fearefull hearts being descried, they should neuer afterwardes be able to make way (by reason of their many riuales) to the quiet possession of that they *Loue*, for fortune alwayes fauoreth those that are valiant, and resolute.

Why

*Why do Louers defend their beloved
euen in a wrong and vniust
cause?*

Probleme. 66.

P*erhaps* because that thing which they doe once *loue* with an earnest intent and affection, they thinke them selues, in duty, and in requitall of that pleasure they haue enioyed by their *Loues*, bounde to defend them from dishonour, & infamie. For if it become any man to be thankfull, and mindfull of any kindenes, or curtesie receiued, doubtles it becommeth none more then a *Louer*. Or *Perhaps* because from the first day that they first fastened their affection vpon that obiekt, they prise it aboue their owne proper Essence, or being: and therefore howe iustly soeuer an iniurie or violence may be offered vnto it, they thinke it no iniustice in themselves to defend it. Or *Perhaps* because a rigorous censure of that wee *Loue*, is neuer commendable, and a
man

man doth seldome offend by too much *Clemencie*, and *Loue* especially it least becommeth to be a seuerer iudge, that hath alwayes beene by nature a compassionate father. Or perhaps, because by winking at the wrongs that are offered their *Loues*, they make themselves vnworthy of their grace, and fauour. Or perhaps, because by not defending their *Loues*, they confesse the wrong to be no wrong, and the iniurie to be iust, and so drawe a kinde of dishonour vpon themselves, by louing that which deseruently is dishonoured.

*Why doe Louers take so much delight
in the contemplation of
the eye?*

Probleme. 67.

Perhaps, because the eyes are many times by reason of their *Beauty* the true cause of *Loue*, and therefore they take delight to contemplate that noble part,

part, which by the *Beauty* thereof, hath enchain'd them in the fetters of *Love*: for if euery well featured part of the body be apt enough to stirre vp *Love* in the hearts of men, much more the eye, wherein we first of all contemplate the grace and dignitie of the minde. Or perhaps, because among all the other partes of the body, the eye is most wonderfull, and therefore doth first drawe the eyes of others to beholde it. For this is the property of those which contemplate, that whilest they beholde the curious workmanship of a thing that hath any thing in it worthy admiration, to cast theyr eyes first vpon that, that hath most maiestie, and meanes of allurements, to drawe the eye vnto it. Or perhaps because the eye is as a Looking-glasse, wherein all humaine affections are discerned, so that looking vpon them, as vpon a cleare Fountaine, they behold the minde of their best beloued, and so haue a gesse at their present inclination, and affection, whether they be inclining to clemencie, or seueritie, pittie, or cruelty, myrthe,
or

or melancholy, *Loue*, or hatred, and according to that disposition they finde in them, they take counsell, and aduise, in those things that appertaine vnto them. Or *Perhaps*, because there is no other sense, that taketh that delight in his like sense, that this doth, inso much that the eies of two *Louers* being fastened vpon each other, by their amorous glances, and silent noddies, they enioy not only the fruition of each others eies but vnderstand the verie inward thoughts of each others heart.

*Why is the anger of a louer
soone alayed?*

Probleme. 68.

P*Perhaps* because wrongs offered by *Louers*, & friends are more vnkindly taken, and stirre vp the passions, for the time with greater force, but presently the furie of them being ouer-blowne, they growe calme, and quiet. For what soeuer thing, either in nature, or arte is engendred, or framed, with greater
force,

force, and lesse time then is fitte, as monstrous birthes, they vanish and cannot long endure. Or perhaps, because the fire of Love cannot long endure the waters of passion. Or Perhaps, because the meanes of reconciliation is easie betwixt them, both parties being willing to aske pardon, willing to forgiue: for euery amorous breache hath a thousand silent defences, and as many kinde acknowledgements of the fault. Or Perhaps, because there is a kinde of magnanimity in pardoning wrongs, and therefore to the end they may be so accounted, they easily and speedily forgiue. Or Perhaps, because the lawe of Love doth not admit crueltie, for it is neuer seene that two truely vnited hearts should long continue at iarre, for light occasions (for great will not be offered) but as such ho should brawles doe easily arise, so they are as easily pacified. Or perhaps, because to those that are most deare vnto vs, the least repentance beggeth pardon for the greatest offences, which doth manifestly appeare in the Love of Fathers.

Why

*Why cannot Lovers bide their
passions?*

Probleme. 69.

P*erhaps*, because amorous cares
ouercharging and oppressing the
heart, are hardly endured, and there-
fore they doe endeavour, hauing found
a friend fit for that purpose, by com-
municating their griefes vnto him, to
ease themselues of that burthen. *Or*
Perhaps, because amorous passions doe
pricke and wound the hearts of Lo-
uers, and therefore prouoked by the
sharpnesse of such a spurre, they can-
not but manifest their griefes vnto
those, who though they cannot ease,
may yet pittie them: for it is some
comfort to him that is assailed with
griefe, to vent it at the mouth by the
helpe of his tongue. *Or Perhaps*, be-
cause in relating them to others they
feelee their afflicted hearts to be com-
forted, for euery passion communica-
ted is lessened. *Or Perhaps*, because by
laying open their passions, they make
knowne

knowne their owne faith, and the disloyaltie and falshood of their beloued, Or Perhaps, because the least wrongs that proceed from that, that hath least cause to offer them, are accounted greater, then the greatest, and confound the minde of a Louer, with such a kinde of astonishment, as nothing but vtterance, can either ease, or take away.

*Why cannot Louers conceale the
fauours of their best
beloued?*

Probleme. 70.

Perhaps because the benefits of those we Love make a deepe impression in the memory, and so being often called to remembrance, they think they should wrong both their Loves and their owne memories not to vtter them. Or Perhaps, because Louers desire in euery thing to shew themselves thankfull, especially towards those whom they Love, by displaying whose bountifull fauours they seeme both to requite what is past, and to craue more.

Or

Or Perhaps because Louers do highly esteeme of those things which they receiue from those they loue, and therefore thinking it not fit that things of worth should alwayes lye hidden, they reueale them: For by the law of nature wee are taught to commend good turnes receiued, especially when they are such as carry a proportion to the worth, and excellencie of the giuer:

Why do louers put their fauours they receiue from their Mistresses in the most noble parts of the body?

Probleme. 71.

P*Perhaps* thereby to signifie, that those things they receiue from them, they preferre aboue all other, and therefore they commonly make choise either of the head, as the highest, or of the heart, as the dearest parte of the body. *Or Perhaps*, because the heart signifieth life, and the head vnderstanding, and both perfection, and

and therefore in those places, they place their fauours that are most perfect, and most deare vnto them, to giue them to vnderstand how dearly they Loue, and how honourable a conceit they haue of them. *Or Perhaps*, to the end the giuers should vnderstand, that they haue the full possession both of the best parts that are in them, and their whole body.

OF HATRED.

*Why is hatred ordayned
by Nature?*

Probleme: 72.

P*Perhaps*, because prouident nature being willing to remoue all those contrarieties, that might either alter, or offend her workes, she thought it not amisse to giue vnto all creatures, euen from their first natiuity and being, such an affection as might be fittest for such a seruice And therefore we see that the Lambe doth naturally hate the Wolfe,

Wolfe, the Wolfe the Dogge, the Crab
 the Serpent, the Weazell the Toade, the
 Lion the Cocke, man the Crocodile,
 yea a man borne vnder *Iupiter* a *Satur-*
nist, a valiant man a coward, a tempe-
 rate man a lasciuious, a religious an ir-
 religious, a faithfull a disloyal, & an ho-
 nourable man a base and dishonoura-
 ble: neither is this naturall hatred seene
 onely in things animate, reasonable or
 sensible, men, or beasts, but also in those
 things that are farre from sense or vn-
 derstanding, as in hearbes, and plants,
 and mettals, and compounds, which by
 a hidden hatred, and contrarietie in na-
 ture cannot brooke and indure one an-
 other. *Or Perhaps*, because that though
 Nature flie her extreames, as being ve-
 rie dangerous to her workmanship,
 neuerthelesse she admitteth contraries
 for the benefit of the whole: Which
 doth plainly appeare in heate, and cold,
 fire, and water, in corruptible things,
 and incorruptible, mortall and immor-
 tall, earthly, and heauenly. Neither
 would the day shine so cleare, if the
 night were not darke, nor laughter be
 so acceptable, if it were not sometimes
 mingled with teares. And therefore no
 maruell, if as we see a begetting *Lowe* in
 the

the *Uniuers*e, for the benefit of nature,
so from the selfe same Nature, we haue
a conseruing hate, the better to attaine
the wished end.

*Why doth Loue sometimes ingender
Hate, being by nature contrary
vnto it?*

Probleme. 73.

PErhaps because euery cause that
(eith^r by reason of the matter,
or qualitie, or place, or temperature, or
concourse of contrary causes, or by in-
ordinate suggestion, or any other ob-
stacle to the true generation of things)
is altered and changed, bringeth forth
instead of lawfull birthes, monsters,
and prodigious compositions; and
euen so *Loue* whilest it contemplateth
in the person beloued those vertues,
whereby it is enkindled with an hono-
rable desire, to serue, and honour him,
it breedeth and bringeth forth *Loue*, a
quite like to it selfe: but those vices be-
ing discouered that are opposite vnto
vertue, to chastitie, temperancie, shame-
fastnesse, and the holy lawres of *Loue*,
euen

euē from the obiekt beloued, it is enforced to conceiue hate, & bring forth a horrible monster, faire different from the nobilitie, and generosity of it owne nature. Or perhaps, because time, the first changer and corrupter of euery thing, not alwayes permitting one and the same estate in humaine things, as another destroying nature, interrupteth, deuoureth, consumeth, and changeth euery thing, and in altering the complection, altereth the desires too; and therefore it many times falleth out, that, that which a man loueth being young, he hateth when he is old, and what he hated when he was young, he loueth when he is olde, and what he loathed being at libertie, he loued being a prisoner: the reason whereof is, because that which he conceived by the simple knowledge of the sense to be good, reason increasing with time, he knew, and vnderstood to be wicked, and euill. Or perhaps, the affections may be a cause, that we oftentimes change our iudgement of things, and therefore a father iudgeth otherwise of his sonne, when in his furie he considereth the qualitie of his offence, then when out of a quiet, and
peace

peaceable minde he frameth an opinion thereof: which likewise appeareth plainly in those that *Loue*, who according to those affections that are predominant in them, do either *Loue*, or hate.

Why is the hatred of men against things generall, and vniuersall, their anger against things more particular?

Probleme. 74.

PErhaps because as *Loue* (which is contrary to *Hate*) spreadeth his wings to all helpfull things whatsoever: So *Hatred* to all hurtfull. Or Perhaps, because the cause of *Hate* which is vice, and common to many, is more vniuersall, then the cause of *Loue*, which is vertue, and Beauty, and found in fewe. Or Perhaps, because the hatred of a nature in generall, makes no exception of any particular of that nature, but vnder the vniuersall all particulars are conteyned, for that *Hatred* which a sheepe beareth against a wolfe, excepteth no particu-

lar wolfe, but extendeth it selfe to all wolves, as being all enimies to his nature, and so likewise a vertuous man, in that *Hatred* that he beareth against vice and vitious men, excepteth no man as he is vicious, but as so qualified hates them all, but anger being a suddayne disdain arising from a suddaine, and present Iniurie offered, and that by some particular person, extendeth it selfe no farther then that particular, which by that particular act hath offended. Or *Perhaps*, because Anger ariseth from an offence committed by some particular person, either against our selues, or those things that appertaine vnto vs, but *Hatred* ariseth from a wrong offered neither to our selues, nor what belongs vnto vs, but hath a cause more vniuersall, and though perhaps we hate any particular man for his vice, yet wee seeke no reuenge against him, which anger doth.

Why is Hatred conceived everlasting.
But anger soone allayed?

Probleme. 75.

Perhaps because Hatred ariseth from a settled, and appeased reason, and a certaine assured knowledge of vice, but Anger from an offence, that ariseth from suddaine affection, and blind knowledge. So that there being in the first right iudgement, and in the second blind passion, it is no maruell if the one continue, and the other by a true acknowledgement of the offence be easily alayed. Or Perhaps, because that inasmuch as Hatred looketh only to the vniuersal benefit, and good, the care whereof should neuer haue end, it is likewise necessary, that Hatred which beeldeeth that care, should likewise be endless: but Anger tending onely to the ruine of one particular by a particular affection, the party being pacified, there is no reason why Anger should continue.

¶ 12

Why

*Why doe men sildome hate either
their countrie or their
parents?*

Probleme. 76.

PERhaps, because the benefits they receiue both from Countrie and Parents, are great and excellent. Our Country giueth vs honour, ciuill education, and many honourable priuiledges, defendeth vs in time of warre, and in time of peace feedeth and cherisheth vs with a thousand delights and delicacies, adorneth vs with excellent Artes and Sciences, watcheth ouer vs whilest we sleepe, being beaten downe by fortune, recomforteth vs, and lastly sweetneth the whole course of this our pilgrimage. Parents being prouoked by their particular *Love*, which they beare towards their particular children, doe not onely giue them life and being, by that seminall vertue they receiue from them, but welcome them into the world, with such ioy, and content, that so long as they liue, it sweetneth all that bitternesse they haue endured for them, which doth plainly appeare by those

many labours and afflictions, that many miserable mothers endure for their children, who besides the bearing of them so many moneths in their owne wombes, with so much paine, so many bitter throngs, and that dangerous trauell they endure at their birches, in the whole time of their infancie and childhood, they doe neuer abandon them, but with their milke they feede them, with their songs they still them, with their armes they embrace them, with their eyes they gaze on them, and with tongue, and armes, and eyes, & all with indefatigable toyle, and affliction, they neuer cease day nor night, to defend, & comfort them Neither are the labours of the father in disciplining them, when they come to riper yeares, in nourishing them, in defending them, in providing for them whatsoeuer is necessarie, either for the enriching of their minds, or the maintenance of their liues, any way inferior to those of the mother: so that the heape of those manifold benefits receiued from our Country and from our Parents being so high, and so infinit great, it is no maruell if nature as loue of vertue, and an enemy to vice, doth not permit (if the wickednesse of

their owne natures withstand it not; that either Cittizens should Hate their Country, or Children their progenitors : And therefore we see that the Loue of a mans owne country is of such force, that men of base parentage, borne in places as base, and obscure, arising by their valour and vertues, to honour, and dignity in their countrie, and common weale, do neuerthelesse nothing disdain the memorie of their Countries, and parentage, but desire to honour them with their often visitations, and presence, their armes, their impreses, and magnificent edifices. Nay the verie beastes of the field that haue beene bredde in rockes, desert places, and obscure denues, are content for them to leaue the pleasant fields, the sweete medowes, the delightfull groues, and fertile territories of the world. *Or Perhaps*, because those things that are giuen vs of Nature, and are neare vnto vs, as our fathers that begotte vs, our mothers that bare vs, and our countrie that hath preserved vs, we cannot Hate, not onely because they are neare, and deare vnto vs, but because they are ministred, and giuen vnto vs, euen before we came

came into the world, by that first prouident Cause that prouideth all things necessary for them, and vs.

*Why is the Hatred of great
Princes, and noble men
inexorable?*

Probleme. 77.

Perhaps because the height of their minds being wondertull, and yet they abasing themselues to vouchsafe the company, and familiarity of their vassalls, and subiects : when there ariseth from this familiarity a kinde of contempt, and carelesse respect of that honour that is due vnto them, as their Loue worketh this vnnaturall effect in those they Loued, so it turnes their Loue into an vnnaturall *Hatred*, which makes their offence irremissible. Or Perhaps because the mindes of great Princes for the most part, being endued with a knowledg of things more then humane, and so better discerning the ill deserts, and with a more piercing eye looking into the wicked conditions of any man, the *Hatred*

they conceiue against such qualities, and manners, is so much the greater, by howe much the better they are able to iudge of such inconueniences as follow such conditions. And therefore no maruell since as yeares encrease, so iudgment, if their *Hatred* against that doe still continewe, which they still iudge worthy of hate. *Or Perhaps* because in natures more noble, and honorable, and in minds more diuine, the affections making deeper impressions, are of greater force, and therefore great Lords, and princes hauing bodies more disposed to affections, and to greater alterations in affection, it is no maruell if *Hatred* once seated at the heart, sit too fast to be easily remooued. *Or Perhaps* because it becommeth not great Lords to be inconstant, because inconstancy argueth a kinde of leuity in minde, and manners, and therefore they iudging it a note of infamy, and dishonor to be ouer mutable in opinion touching those they hate, they harden themselves like a Diamond in their hard conceyts. *Or Perhaps* because great Princes, being for the most part of happy memories, of all others they doe least forget those which in any respect

crosse

croſſe their deſires, or oppoſe themſelves againſt their pleaſures, and delights. And therefore a certaine great Prince, being by nature verie liberall, and bountifull, was wont to ſay to a familiar friend of his, that it was more poſſible for a man to forget a thouſand iniuries, then one good turne. Inferring thereby that as it is impoſſible to forget one offence, without a lawfull defence, much more to forget a thouſand: ſo moſt impoſſible to forget a benefit receaved.

VVhy is the Hatred of women without end or meaſure?

Probleme. 78.

P*Perhaps* becauſe as in their Loues they are accuſtomed to exceede, & Loue without rule, or meaſure, in ſo much that they paſſe many times beyond affection, euen to the frenſye of Loue, ſo in their *Hatred*, they are ouer violent, and no way able to bridle themſelves, and therefore as in their mad vnbridled loues, there can be nothing
15 found,

found that may moderate that passiō, in so much that they run headlong to the vtter ruine of their owne chastity, and honors: So in their headstrong *Hatred*, there is no tongue, that can perswade, or pacifie them, no force, that can ouer-rule them. *Or Perhaps* because women louing with a strong, and earnest affection, and therefore not fearing to communicate vnto those they Loue, not onely their most secret cogitations, but whatsoeuer they enioy of best esteeme and highest praise, and afterwards discovering either a false heart, or a minde vnthankfull, or whatsoeuer else that may bee opposite to vertue, they presently change their Loue into *Hate*, which continueth as long as their dissimulation without honest excuse. *Or Perhaps* because women being alwayes carefull, and studious to please the sense, and altogether carelessse to satisfie reason, they doe for the most part apply themselves vnto the extreames leauing the meane wherein the seate of vertue is placed, whereby they being miserably deceaued by a false appearing truth, too late bewayle their losses, and harde fortunes,

tunes, and seeke to ease themselves by the continual *Hatred* and reuenge, that many times brings miserie and misfortune vpon themselves, and their whole families.

OF DESIRE.

*Why hath nature geuen
to euery thing a
Desire?*

Probleme. 79.

P*Erhaps* because these inferior bodies, hauing neede of a thousand helpes for their preservation, as of place, nutriment, rest, delight, generation, and other things healthfull, and helpfull to their benefit: which being not alwayes present, and if present, yet not besitting their natures, and though not besitting, yet willing to haue them present, and in their owne possession, it was necessarie that these things should bee followed, and
foras-

forasmuch as that could not be doone without a Loue, and a longing after them, wise and prouident nature would first giue Loue, and thereby desire, whereby euery thing being spurred forward to his owne benefit and good, they might follow those places that doe best besit their owne natures, finde out meats answerable to their complexions, and attaine that perpetuity by speciall generation which is proper vnto them. And for this cause nature hath giuen to some things lightnesse of body, to some weight, and heauines, as fit meanes whereby to attaine their naturall places, vnto others, members fit for the motion of themselves from one place to another, with apt sinowes, and bones, which being subiect vnto the moouing vertue, and this to the appetite, doe expresse vnto vs the great care and wildome of nature, in giuing to euery thing their fittest meanes to attaine their fittest end. Or Perhaps, because Nature not allowing of idlenesse in any thing, as being very hurtfull to all things both generall, and particular, shee gaue vnto them

Desire,

Desire, whereby they might exercise themselves in honest, and honorable actions. For we see, and by experience finde in our selues, that except wee be kindled, and stirred vp by a certaine *Desire*, wee knowe not how to shake of that idle rest, and quietnesse, which doth rather deuoure the goodes of the minde, then adde any thing to the perfection thereof. And therefore hence it is, that being caried awaye with that delight we take in hunting, we are not able to containe, or bridle our selues, but whatsoeuer the vweather be, colde, or hote, wet, or drie, we bouldly betake our selues to the open fields, we trauell vp the highest rockes, and mountaines, runne thorow the thickest Forrests, flie neither waters, nor Ice, nor snawe, nor whatsoeuer in- conuenients may follow those sports. So likewise we are caried with the like *Desire* to the delight of fishing, wherein we refuse neither by night, nor by day, with nettes, and a thousand other deuises, rather to aduenture our bodies, nay our liues to the mercilesse sea, then not to enrich our selues by whatsoeuer shall come vnto our handes.

hands. Here I passe with silence those benefits that arise vnto al liuing creatures being pricked forward by the spurre of *Desire* to exercise that strength, and agility of their members, that nature hath giuen vnto them, and therefore no maruell if vigilant Nature alwayes working without wearinesse, haue bestowed so excellent an affection vpon all creatures to keepe them from idlenesse.

*Why is Desire the first lawfull
birth, or first borne of
Loue?*

Problem c. 80.

Perhaps because humane Loue not settling it selfe in that pleasing content which it hath from the Beauty of the aspect, or countenance beloued, which to the nature of Loue is intrin sicall, yea formally loue it selfe, but as being accompanied with sense, and reason passeth likewise to the *Desire* thereof, as it is delightfull in it selfe, and possible to bee attayned, and with all earnest endeouour seeketh the
fruition

fruition thereof. Or Perhaps, because it is natural, that *Desire* should be kindled in the hearts of those that Loue, because delight by the meanes of Beauty touching the sense, moueth the sensible appetite, at which motion the figure or Image of some excellent thing being framed to the inward sense, the reasonable *Desire* maketh knowne his force by a willingnesse to possesse the thing that is framed. And from hence it ariseth that Louers being prouoked by this inflamed *Desire*, become bolde, and venturous to any attempts, prompt, and ready, to vndergo labour, and toyle, fly no dangers, no cares to attaine their desired ende. For the office of the mouing vertue is to serue that ready *Desire*, which extendeth it selfe to all the members. Or Perhaps, because *Desire* is as it were a property which ariseth from his subiect Loue, and therefore *Desire* is as the effect, and Loue as the cause.

VVby

*Why is Desire infinite and
enlesse?*

Probleme. 81.

P*Erhaps* because the minde is of such excellencie, that being made like vnto our great God, it hath an appetite (at least) enclining to infinitenesse, which alwayes searching, alwaies seeketh with earnest desire; which may plainly appeare in man, who ascending by the creatures of God, as by a Ladder, to the contemplation of all sciences, doth neuer by all the excellent knowledges that are, rest fully satisfied, but in his riper yeares hauing already tasted the sweetnesse of both humane, and diuine wisdom, he doth every day more and more, desire to clime higher, and not contented to haue passed the highest Spheares of the heauens, and all visible nature, with a thousand speculations, he attempteth the knowledge of visible nature, euen the chiefeest good which is God himselfe. And forasmuch as euery nature is infinite, and all knowledge thereof like vnto it selfe,
yca

yea the very nature of the first *Essens*, or being, as it is comprehended by a created vnderstanding, is also infinite, it can neuer in this inferiour world, by any length of time rest satisfied, vntill it vnite it selfe to the chiefe Creator of all things, and that by grace in another life. And from hence likewise it cometh to passe, that men being mocked by their sense, and caryed by the force of that appetite, and desire, which they call reasonable, desiring golde with an vnquenchable thirst, they attempt the getting, and possession of it, and hauing obtained a full fruition thereof, their desires are nothing alayde, but as riches encrease, so desires encrease with them, for that which is capable of God himselfe, whatsoeuer is lesse then God can neuer satisfie. So likewise others being spurred forward by a desire of delight in some subiect or other, are strangely enflamed with a greedy kind of longing after it, which they doe no sooner enioy, but allured by the corrupt sense, they are as much enflamed with the desire of new pleasures, and assaye new meanes be they neuer so vnlawfull to attaine vnto it, little dreaming in the meane time, that that delight, which
can

can satisfie our desires, no man hath euer found in those lower partes, nor euer shall. For it is God alone, who in this life cannot be discerned by mortall eye, that in the other life can giue vs absolute and eternall happinesse. Or Perhaps the variety of things in the variety of interchangeable time, being adorned with like variety of vnspcakable Beauties, either of the parts, or of the whole, with the diuers states of the Bodily complexions, which being moued from their naturall, and wonted seates carry men to diuers and sundry appetites, may be a strong, and mighty cause of this vn-satiabie desire in man. For euery thing presented vnto the sense, whether it be truely fayre, and good, or appearingly (like another Adamant, which by a hidden vertue draweth the iron vnto it) allureth the sense, moueth the affection, and being moued by a present intentionall delight, it knowes not how to desire it, that it may enioy it. And forasmuch as the variety of beautyfull objects, fit to allure the sense, is infinite, no maruell if man in his desires be as infinite.

Why do diuers men desire diuersly.

Probleme. 82.

PErhaps, because men beeing inflamed by the inuisible fire of wise & prouident nature, which especially wil-
leth and desireth (in humane kind) a so-
ciable life, by that commodity which
the vnion of hearts bringeth with it,
they are likewise inflamed to a feruent
desire of some particular good, to the
ende, that, that beeing gotten by the
sweate both of th eir own, & other mē's
prowes, they may prise it accordingly,
& yet (if honesty forbid it not, nor coue-
se thereof) they might gently, & libe-
rally communicate it vnto those who
for the supply of their necessities desire
it, So that both the one, and the other
shewing themselues prompt, and ready
at al occasiōs, there might arise a greate
bond of amity, & friendship, and a fa-
ster knot of good fellowship And ther-
fore hath nature ordained that some de-
siring the knowledge both of diuine &
humane Sciences, by dayly labours and
nightly

nightly watchings, should endeavour to
attaine vnto them, that hauing posselt
themselues of so riche a treasure, they
might impart some portion of their
knowledge vnto others: That others
thirsting after golde, and transitory ri-
ches, by a thousand trickes and deuises,
they might heape vp mountaines of
treasure, that when they were possessed
of them, or rather glutted with them,
they might employ them both to the
publicke good of the common weale,
and priuate benefit of as many as stand
in need of them, that others puffed vp
with a desire of glory, should follow the
field, and by their armes, and valiant
seruice, mount themselues vp to the
thrones of Kings and Emperours, & so
communicate their honours to their
whole families, their trophies to their
countries, and drawe others by an ho-
nourable immitation to immortallitie.
That others drawne by the amiable
chaine of vertue, might by the helpe of
good discipline, adorne themselues
with honourable conditions, that ther-
by they might be an ornament to their
Citty, and Cittizens, a light vnto the
Court, a glory vnto themselues, & to all
honourable mindes an excellent pat-
terne,

terne , and example : That women
moued with the zeale of honour,
should highly esteeme of their femi-
nine vertue, to encrease their glorie, and
so might leaue it as a rich treasure, to
their children , and their Countrie :
That the common sort of people , spur-
red with a *Desire* of gaine , and com-
modity, should endeavour to attaine skil,
and knowledge in mechanicall arts,
that thereby they might , both enrich
themselves, and serue others, and last-
ly that countrimen following the de-
lights of the countrie , might attend no
other thing then their pickaxe , & their
spade, & that for the ease of other men.
Or Perhaps because by this diuersity of
Desires, the *desires* of euery mā are more
easily satisfied, then if al men should *De-*
sire one, & the same thing , which for as-
much as it could not bee deuided vnto
all : some , nay the greatest part , must
needs continue thirly in their *Desires*,
without any one droppe to quench, &
alay the thirst thereof. And therefore al
men desiring diuersly, the appetite of al
in some sort remaines satisfied, & peace,
and quietnesse, (which in this difference
of *Desires* could not otherwise be) is
procured, and maintained.

Why are the desires of the father more noble, then those of the mother.

Probleme. 83.

PErhaps, because the minds of men are more generous, and strong then those of women, who following the temperature of their owne bodies which are altogether soft, and delicate, and fit for ease and idlenesse, doe alwayes proue fearesull, flexible, inconstant, altogether vnapt for Hercules labours, yea are alwayes wallowing in the filth of wanton pleasures, and amorous allurements, whereby it cometh to passe that fathers beeing directed by that knowledge, and vnderstanding, that time and experience brings with it, & not by the blessings of nature, or delight of the sense, and beauty of their children, doe rather wish vnto their children those honors that are gotten in the field, by the strength of their imbrued hands, and wonne with the danger, nay the losse of their owne liues, then that they should liue in the world idlye, with infamy, and dishonour, where

whereas mothers on the other side,
being alwayes idle, and wanton,
and tender, and fearefull, doe
alwayes admit those things as most
fit and commodious for their children,
that do quit them most from all occasi-
ons of feare: and therefore they cannot
endure to heare any speech of warres,
of the dangers that followe them, both
by sea, and land, and of those valiant a-
chieuements, that bring fame and ho-
nour to valorous hearts. Or Perhaps,
because the Loue of fathers is more
strong, and vehement then the Loue
of Mothers, & therefore they wish vnto
their children those appearing goods
which are weake, and tender, like their
loues. But the desires of fathers are
wholy bet to that firme felicity which
is purchased by honourable and glori-
ous actions.

*Why is the desire of those that Loue
towards the thing beloued so
fiery and ardent?*

Probleme. 84.

*Perhaps because Loue from whence
Desire riseth, is an inuisible fire,
which*

which within the hidden forges of their breasts, burneth, and consumeth their miserable hearts, and blazing in the flames of *Desire*, yeeldeth no other signe, or testimony thereof then an ardent *Desire* of the thing beloued. Or *Perhaps*, because this *Desire*, springeth from the force and strength of Loue, which forasmuch as it doth best befit the first encounter of a matrimoniall bedde, it was wont to be expressed by those burning tapers of blushing *Himeneus*. Or *Perhaps* because such a will, or *Desire*, fostering, and nourishing it selfe, by speciall priuilege in the hearts of young men, who abounding with much bloud, and consequently with great store of vitall spirits, are wont to be more ardent, and firy in their *Desires*, especially in matters of Loue, the delight whereof giueth best relish to the pallats of young men. Or *Perhaps*, because colde is a signe of death, and heate of life, and louers enflamed with the *Desire* of their best beloued, thinke by the fruition thereof, they enioy a happy life, whereof they giue a manifest testimony, by that ardent *Desire* that maketh them nimble, and valorous, and reddey, and ruddy, and full

of wanton, and youthfull ardour.

*VVhy doe the Desires of children ende
in matters of small weight?*

Probleme. 85.

DERhaps because they are but the new births of Nature, which is best contented with a little, and hath alwayes beene offended with too much: And therefore being directed by so wise a mistresse, they know not how to desire things aboue the reach of their owne natures, but content themselves with childish sports, as sayned warres, and such pastimes as do minister greatest delight vnto their mindes. Or Perhaps, because children exercising the powers of the minde but weakely (the practise wherof dependeth vpon much arte, gotten with much paines, and labour) but vsing the outward discerning powers, which are the senses, which are neuer moued but by corporall things, and vnited to matter, subiect to corruption, and only present, and besides that being led by no kinde of experience, but giuing credit to deceiuing iudgement, and to that onely delight which is present, nothing

K respect-

respecting that which is most noble, most honest, most honourable, being all full of solace, and delight, they desire nothing else, but sports and pastimes, as *Beautifull* spectacles, masks, and merriments, birds, dogges, hoby-horses, and a thousand the like ridiculous toys and inuentions *Or Perhaps*, our great grandmother Nature, seeing the simplicitie of their nature (for wisdom is gotten by the vse, and experience of of humane things) altogether caryed with a sweete kinde of forgetfulnesse of things of greater weight, and better befitting riper yeares, was willing to enflame their minds with a desire of light, and frivillous things, to the end they might passe their tender age without that tediousnesse, that idlenesse brings with it. *Or Perhaps* because the powers doe neuer worke vpon their subiects about their owne force, but more or lesse strongly, according to their owne power, and excellencie, & therefore children being by nature weake & tender, soft and delicate, and little or nothing accustomed to matters about their owne reach, what marvell is it if they esteeme most of those things that are most agreeable to their natures? as the

Lappe

sappe, and sweete of euery sweetnesse,
of milke, hony, fruite, drinks, and what-
soeuer may giue best delight vnto their
pallats: as olde wiues tales, childish
sportes, apish imitations of euery art,
euery inuention. As the melodie of e-
uery sound, euery instrument, and what-
soeuer else may bring delight without
labour.

*Why doth the Desire of immortali-
ty make men bold, and resolute,
in undergoing labors,
and dangers?*

Probleme. 86.

Perhaps because the ende or reward
being great, and excellent, it requi-
reth great hearts, great labours, great
meanes, and if neede be, great dangers
too. For a victorie gotten without
fight, without danger, withour strata-
geme, is neuer celebrated, and com-
mended but for a gift of fortune. And
therefore he that desireth to be excel-
lent, let him frame his endcauors
to the thing hee desires, for *Hercules*
without his greate Labours, had
K 2 beene

beene without his honors. Or Perhaps, to the end that wise men being mortal, yet desirous to make themselves immortal (a worke that passeth our weak strength) might bee giuen to vnderstand, that that cannot bee done by ordinary labours, but onely by those that come neerer the nature of things diuine then humane, And therefore, for as much as it is a worke of diuine vnderstanding, to vnderstand all things without error, hence it is that they to the vttermost of their power doe endeavour to attaine to the knowledge, not onely of as much as is hidden vnder the curtaines of heauen, but whatsoever was created aboue the heauens, yea their speculations ascend euen to God himselfe, neither made, nor created. And forasmuch as it is a worke of diuine vnderstanding, to be profitable and helpfull to the whole vniuerse, they endeavour to bee such vpon earth, as may helpe by their wisdom, and iustice, in gouerning kingdomes, and commonweales, forasmuch as it is a worke of diuine vnderstanding, to beat downe the proud, and tyrannous, they nothing feare to assaile barbarous, and vntamed people, who liue without lawe,

lawe, according to their owne lusts, and being by iust warre ouercome and vanquished, they rule, and make tame their wilde affections, with the bridle of iust, holy, and religious lawes: for- as much as it is a worke of diuine vn- derstanding, to be gentle, and mercifull vnto those that are penitent, and begge mercy at their hands: they endeuour likewise to make themselues pittifull, and compassionate, euen to their ene- mies: and lastly, they refuse no paines, no labours, no studies, be they neuer so difficult, and dangerous, to make themselues in some sort worthy of im- mortalitie. *Or Perhaps*, because not the report, or brute of a few common base people, who commonly admire base and obscure actions, not the voice of one onely Village, or Towne, or Castle, which being rude, and igno- rant of honourable actions, cannot but confusedly iudge of whatsoeuer is done, or vndertaken, not the commen- dations of persons knit, and knited by bloud and alliance, or bewitched by passion, who many times by too much praying, doe but enlarge the field of their owne shames: but the common fame, and report of great kingdomes,

spread thorow many regions and countries, by the cleare light of their vndaunted spirits, and valiant actes, vnder taken with much labour, and many dangers for the common good, and that glorie that is atteyned by dayly studie, and nightly watchings for the enriching of mans vnderstanding, and euery other trumpet of more honourable fame, eyther of magnanimitie, or wisdom, or iustice, doe raise and exalt noble and valorous hearts, to the high temple of immortalitie.

OF FLIGHT.

*Why hath Nature giuen flight to
things created?*

Probleme. 87.

Perhaps because things naturall, as by desire they follow those things that doe nourish and giue life vnto them, so by flight they auoide their contraries, which may any way either offend, or alter, or corrupt, or altogether take away their liues. For to say the truth, how should the whole vniuerse be preserved, if *Flight* were not? whereby the benefit of life for the time present, is preserved free from all violent mishap, & reserved for that time, which by our mother Nature was first determined and set downe? And therefore of such force is this affection, that we see and finde it in euery sensible creature whatsoeuer. In the heauens, wherein it falleth out sometimes, that from

the lowe center of the earth descrying
some light or other eclipsed, we may
likewise discern with what celeritie,
and hast they are carryed about by the
vpper Spheares, as it were to free them
from that trouble and disturbance;
which that noysome darkenesse bring-
eth with it. In the Elements, where
we see, that the deuouring fire appro-
ching neare to the colde Element of
water, the water being onely by pro-
uident nature instructed, doth no
sooner feele the violent force of the
fire, which conuerteth into his owne
nature whatsoeuer comes neere vnto
it, but it presently withdrawveth it selfe
from one part to another, with a swift
flight to auoyde that which by no a-
uoydance must needs destroy it: And
as the water the fire, so the fire feeling
the approache of the water, which by
the colde moysture thereof, quelleth
and quencherh, the violent heate of
the fire, for the preservation of it selfe,
striueth to auoyde it. The force of
this affection, wee may likewise see in
compoundes, as in golde, and silver,
which being cast with Iron into one
and the same furnace, doe in such sorte
flye the base nature of the Iron, that
by

by the force of fire, they are sooner consumed, then mingled together. In flowers, and Plants, which with a kinde of inuisible flight, by little and little, turne their bodies and branches, to the Spheare of the sunne, flying all vnpleasant shades, and darkenesse: In all liuing creatures, who being assayled by other natures stronger then themselves, with flight, and running, and swimming, and creeping, and shutting their shelles, and gathering their bodies and backs together, doe flye the force of those their enemies that seeke to take away their liues. And lastly in man, who feeling, or seeing, or foreseeing, any thing that is contrarie to his owne nature, or may any way offend him, cyther fire, or inundation by waters, or ruine of buildings, or poysonings, or hidden treacheries, or open violence, or whatsoeuer the like, doth presently by all meanes possible seeke to auoyde it. Or perhaps, to the end, that hereby the force and power of all natures, might the better bee knowne, which bee they neuer so little, doe many times strike a feare, and terrour into the strongest hearts: which doth plainly appeare in the

K 5

serpent,

*Why is Desire infinite and
endlesse?*

Probleme. 81.

PERhaps because the minde is of such excellencie, that being made like vnto our great God, it hath an appetite (at least) enclining to infinitenesse, which alwayes searching, alwaies seeketh with earnest desire; which may plainly appeare in man, who ascending by the creatures of God, as by a Ladder, to the contemplation of all sciences, doth neuer by all the excellent knowledges that are, rest fully satisfied, but in his riper yeares hauing already tasted the sweetnesse of both humane, and diuine wisdom, he doth euery day more and more, desire to clime higher, and not contented to haue passed the highest Spheares of the heauens, and all visible nature, with a thousand speculations, he attempteth the knowledge of visible nature, euen the chiefeest good which is God himselfe. And forasmuch as euery nature is infinite, and all knowledge thereof like vnto it selfe,
yca

yea the very nature of the first *Essens*, or being, as it is comprehended by a created vnderstanding, is also infinite, it can neuer in this inferiour world, by any length of time rest satisfied, vntill it vnite it selfe to the chiefe Creator of all things, and that by grace in another life. And from hence likewise it cometh to passe, that men being mocked by their lense, and caryed by the force of that appetite, and desire, which they call reasonable, desiring golde with an vnquenchable thirst, they attempt the getting, and possession of it, and hauing obtained a full fruition thereof, their desires are nothing alayde, but as riches encrease, so desires encrease with them, for that which is capable of God himselfe, whatsoeuer is lesse then God can neuer satisfie. So likewise others being spurred forward by a desire of delight in some subiect or other, are strangely enflamed with a greedy kind of longing after it, which they doe no sooner enioy, but allured by the corrupt sense, they are as much enflamed with the desire of new pleasures, and assaye new meanes be they neuer so vnlawfull to attaine vnto it, little dreaming in the meane time, that that delight, which
can

can satisfie our desires, no man hath euer found in those lower partes, nor euer shall. For it is God alone, who in this life cannot be discerned by mortall eye, that in the other life can giue vs absolute and eternall happinesse. Or Perhaps the variety of things in the variety of interchangeable time, being adorned with like variety of vnspcakable Beauties, either of the parts, or of the whole, with the diuers states of the Bodily complexions, which being moued from their naturall, and wonted seates carry men to diuers and sundry appetites, may be a strong, and mighty cause of this vn-satiabie desire in man. For euery thing presented vnto the sense, whether it be truely fayre, and good, or appearingly (like another Adamant, which by a hidden vertue draweth the iron vnto it) allureth the sense, moueth the affection, and being moued by a present intentionall delight, it knowes not how to desire it, that it may enioy it. And forasmuch as the variety of beautyfull objects, fit to allure the sense, is infinite, no maruell if man in his desires be as infinite.

Why do diuers men desire diuersly.

Probleme. 82.

P*Erhaps*, because men beeing inflamed by the inuisible fire of wise & prouident nature, which especially wil- leth and desireth (in humane kind) a so- ciable life, by that commodity which the vnion of hearts bringeth with it, they are likewise inflamed to a feruent desire of some particular good, to the ende, that, that beeing gotten by the sweate both of th eir own, & other mēs browes, they may prise it accordingly, & yet (if honesty forbid it not, nor coue- rise thereof) they might gently, & libe- rally communicate it vnto those who for the supply of their necessities desire it, So that both the one, and the other shewing themselues prompt, and ready at al occasiōs, there might arise a greate bond of amity, & friendship, and a fa- ster knot of good fellowship And ther- fore hath nature ordained that some de- siring the knowledge both of diuine & humane Sciences, by dayly labours and
nightly

mightly watchings, should endeuour to
attaine vnto them, that hauing possiess
themselues of so riche a treasure, they
might impart some portion of their
knowledge vnto others: That others
thirsting after golde, and transitory ri-
ches, by a thousand trickes and deuises,
they might heape vp mountaines of
treasure, that when they were possessed
of them, or rather glutted with them,
they might employ them both to the
publicke good of the common weale,
and priuate benefit of as many as stand
in need of them, that others puffed vp
with a desire of glory, should follow the
field, and by their armes, and valiant
service, mount themselues vp to the
thrones of Kings and Emperours, & so
communicate their honours to their
whole families, their trophies to their
countries, and drawe others by an ho-
nourable imitation to immortallitie.
That others drawne by the amiable
chaine of vertue, might by the helpe of
good discipline, adorne themselues
with honourable conditions, that ther-
by they might be an ornament to their
Citty, and Cittizens, a light vnto the
Court, a glory vnto themselues, & to all
honourable mindes an excellent pat-
tern,

erne , and example : That women
 moued with the zeale of honour,
 should highly esteeme of their femi-
 nine vertue, to encrease their glorie, and
 so might leaue it as a rich treasure, to
 their children , and their Countrie :
 That the common sort of people , spur-
 red with a *Desire* of gaine , and com-
 modity, should endeuour to attaine skil,
 and knowledge in mechanicall arts,
 that thereby they might , both enrich
 themselues, and serue others, and last-
 ly that countrimen following the de-
 lights of the countrie , might attend no
 other thing then their pickaxe , & their
 spade, & that for the ease of other men.
Or Perhaps because by this diuersity of
Desires, the *desires* of euery mā are more
 easily satisfied, then if al men should *De-*
sire one, & the same thing , which for as-
 much as it could not bee deuided vnto
 all : some , nay the greatestt part , must
 needs continew thirstie in their *Desires*,
 without any one droppe to quench, &
 alay the thirst thereof. And therefore al
 men desiring diuersly, the appetite of al
 in some sort remaines satisfied, & peace,
 and quietnesse, (which in this difference
 of *Desires* could not otherwise be) is
 procured, and maintained.

*Why are the desires of the father more
noble, then those of the mother.*

Probleme. 83.

Perhaps, because the minds of men are more generous, and strong then those of women, who following the temperature of their owne bodies which are altogether soft, and delicate, and fit for ease and idlenesse, doe alwayes proue fearefull, flexible, inconstant, altogether vnapt for *Hercules* labours, yea are alwayes wallowing in the filth of wanton pleasures, and amorous allurements, whereby it cometh to passe that fathers beeing directed by that knowlege, and vnderstanding, that time and experience brings with it, & not by the blessings of nature, or delight of the sense, and beauty of their children, doe rather wish vnto their children those honors that are gotten in the field, by the strength of their imbrued hands, and wonne with the danger, nay the losse of their owne liues, then that they should liue in the world idlye, with infamy, and dishonour, where

whereas mothers on the other side,
being alwayes idle, and wanton,
and tender, and fearefull, doe
alwayes admit those things as most
fit and commodious for their children,
that do quit them most from all occasi-
ons of feare: and therefore they cannot
endure to heare any speech of warres,
of the dangers that followe them, both
by sea, and land, and of those valiant a-
chieuements, that bring fame and ho-
nour to valorous hearts. Or Perhaps,
because the Loue of fathers is more
strong, and vehement then the Loue
of Mothers, & therefore they wish vn-
to their children those appearing goods
which are weake, and tender, like their
Loues. But the desires of fathers are
wholy bēt to that firme felicity which
is purchased by honourable and glori-
ous actions.

*Why is the desire of those that Love
towards the thing beloued so
fiercy and ardent?*

Probleme. 84.

*Perhaps because Loue from whence
Desire riseth, is an inuisible fire,
which*

which within the hidden forges of their breasts, burneth, and consumeth their miserable hearts, and blazing in the flames of *Desire*, yeeldeth no other signe, or testimony thereof then an ardent *Desire* of the thing beloued. Or *Perhaps*, becaule this *Desire*, springeth from the force and strength of Loue, which forasmuch as it doth best best the first encounter of a matrimoniall bedde, it was wont to be expressed by those burning tapers of blushing *Himeneus*. Or *Perhaps* because such a will, or *Desire*, fostering, and nourishing it selfe, by speciall priuilege in the hearts of young men, who abounding with much bloud, and consequently with great store of vitall spirits, are wont to be more ardent, and firy in their *Desires*, especially in matters of Loue, the delight whereof giueth best relish to the pallats of young men. Or *Perhaps*, because colde is a signe of death, and heate of life, and louers enflamed with the *Desire* of their best beloued, thinke by the fruition thereof, they enioye a happy life, whereof they giue a manifest testimony, by that ardent *Desire* that maketh them nimble, and valorous, and reddy, and ruddy, and full

of wanton, and youthfull ardour.

*Why doe the Desires of children ende
in matters of small weight?*

Probleme. 85.

PERhaps because they are but the
new births of Nature, which is best
contented with a little, and hath al-
wayes beene offended with too much:
And therefore being directed by so
wise a mistresse, they know not how
to desire things aboue the reach of their
ownenatures, but content themselues
with childish sports, as fayned warres,
and such pastimes as do minister grea-
test delight vnto their mindes. Or Per-
haps, because children exercising the
powers of the minde but weakely (the
practise vtherof dependeth vpon much
arte, gotten with much paines, and la-
bour) but vsing the outward discerning
powers, which are the senses, which are
neuer moued but by corporall things
tyed, & vnited to matter, subiect to cor-
ruption, and only present, and besides
that beeing led by no kinde of experi-
ence, but giuing credit to deceiuing
iudgement, and to that onely de-
light which is present, nothing
K respect-

respecting that which is most noble, most honest, most honourable, being all full of solace, and delight, they desire nothing else, but sports and pastimes, as *Beautifull* spectacles, maskes, and meriments, birds, dogges, hoby-horses, and a thousand the like ridiculous toys and inuentions. *Or Perhaps*, our great grandmother Nature, seeing the simplicitie of their nature (for wisdom is gotten by the vse, and experience of of humane things) altogether caryed with a sweete kinde of forgetfulness of things of greater weight, and better befitting riper yeares, was willing to enflame their minds with a desire of light, and friuillous things, to the end they might passe their tender age without that tediousnesse, that idlenesse brings with it. *Or Perhaps* because the powers doe neuer worke vpon their subiects about their owne force, but more or lesse strongly, according to their owne power, and excellencie, & therefore children being by nature weake & tender, soft and delicate, and little or nothing accustomed to matters about their owne reach, what maruell is it if they esteeme most of those things that are most agreable to their natures? as the

Lappe

lappe, and sweete of euery sweetnesse,
of milke, hony, fruite, drinks, and what-
soeuer may giue best delight vnto their
pallats: as olde wiues tales, childish
sportes, apish imitations of euery art,
euery inuention. As the melodie of e-
uery sound, euery instrument, and what-
soeuer else may bring delight without
labour.

*Why doth the Desire of immortali-
ty make men bold, and resolute,
in undergoing labors,
and dangers?*

Probleme. 86.

Perhaps because the ende or rewarde
being great, and excellent, it requi-
reth great hearts, great labours, great
meanes, and if neede be, great dangers
too. For a victorie gotten without
fight, without danger, without strata-
gemy, is neuer celebrated, and com-
mended but for a gift of fortune. And
therefore he that desireth to be excel-
lent, let him frame his endeauors
to the thing hee desires, for Hercules
without his greate Labours, had
K 2 beene

beene without his honors. Or Perhaps, to the end that wise men being mortal, yet desirous to make theselues immortal (a worke that passeth our weak strength) might bee giuen to vnderstand, that that cannot bee done by ordinary labours, but onely by those that come neerer the nature of things diuine then humane, And therefore, for as much as it is a worke of diuine vnderstanding, to vnderstand all things without error, hence it is that they to the vttermost of their power doe endeavour to attaine to the knowledge, not onely of as much as is hidden vnder the curtaines of heauen, but whatsoeuer was created aboue the heauens, yea their speculations ascend euen to God himselfe, neither made, nor created. And forasmuch as it is a worke of diuine vnderstanding, to be profitable and helpfull to the whole vniuerse, they endeavour to bee such vpon earth, as may helpe by their wisdom, and iustice, in gouerning kingdomes, and commonweales, forasmuch as it is a worke of diuine vnderstanding, to beat downe the proud, and tyrannous, they nothing feare to assaile barbarous, and vntamed people, who liue without
lawe,

lawe, according to their owne lusts,
and being by iust warre ouercome and
vanquished, they rule, and make tame
their wilde affections, with the bridle
of iust, holy, and religious lawes: for-
as much as it is a worke of diuine vn-
derstanding, to be gentle, and mercifull
vnto those that are penitent, and begge
mercy at their hands: they endeouour
likewise to make themselues pittifull,
and compassionate, euen to their ene-
mies: and lastly, they refuse no paines,
no labours, no studies, be they neuer
so difficult, and dangerous, to make
themselues in some sort worthy of im-
mortalitie. *Or Perhaps*, because not
the report, or brute of a few common
base people, who commonly admire
base and obscure actions, not the voice
of one onely Village, or Towne, or
Castle, which being rude, and igno-
rant of honourable actions, cannot
but confusedly iudge of whatsoeuer is
done, or vndertaken, not the commen-
dations of persons knit, and vnited by
bloud and alliance, or bewitched by
passion, who many times by too much
praying, doe but enlarge the field of
their owne shames: but the common
fame, and report of great kingdomes,

spread thorow many regions and countries, by the cleare light of their vndaunted spirits, and valiant actes, vnder taken with much labour, and many dangers for the common good, and that glorie that is atteyned by dayly studie, and nightly watchings for the enriching of mans vnderstanding, and euery other trumpet of more honorable fame, eyther of magnanimitie, or wisdom, or iustice, doe raise and exalt noble and valorous hearts, to the high temple of immortalitie.

OF FLIGHT.

*Why hath Nature giuen flight to
things created?*

Probleme. 87.

Perhaps because things naturall, as by desire they follow those things that doe nourish and giue life vnto them, so by flight they auoide their contraries, which may any way either offend, or alter, or corrupt, or altogether take away their liues. For to say the truth, how should the whole vniuerse be preserued, if *Flight* were not? whereby the benefit of life for the time present, is preserued free from all violent mishap, & reserued for that time, which by our mother Nature was first determined and set downe? And therefore of such force is this affection, that we see and finde it in euery sensible creature whatsoeuer. In the heauens, wherein it falleth out sometimes, that from

the lowe center of the earth descrying
some light or other ecclipsed, we may
likewise discern with what celeritie,
and hast they are carryed about by the
vpper Spheares, as it were to free them
from that trouble and disturbance,
which that noysome darkenesse bring-
eth with it. In the Elements, where
we see, that the deuouring fire appro-
ching neare to the colde Element of
water, the water being onely by pro-
vident nature instructed, doth no
sooner feele the violent force of the
fire, which conuerteth into his owne
nature whatsoeuer comes neere vnto
it, but it presently withdrawveth it selfe
from one part to another, with a swift
flight to auoyde that which by no a-
uoydance must needs destroy it: And
as the water the fire, so the fire feeling
the approche of the water, which by
the colde moysture thereof, quelleth
and quencherh, the violent heate of
the fire, for the preservation of it selfe,
striveth to auoyde it. The force of
this affection, wee may likewise see in
compoundes, as in golde, and silver,
which being cast with Iron into one
and the same furnace, doe in such sorte
flye the base nature of the Iron, that
by

by the force of fire, they are sooner consumed, then mingled together. In flowers, and Plants, which with a kinde of inuisible flight, by little and little, turne their bodies and branches, to the Spheare of the sunne, flying all vnpleasant shades, and darkenesse: In all liuing creatures, who being assayled by other natures stronger then themselves, with flight, and running, and swimming, and creeping, and shutting their shelles, and gathering their bodies and backs together, doe flye the force of those their enemies that seeke to take away their liues. And lastly in man, who feeling, or seeing, or foreseeing, any thing that is contrarie to his owne nature, or may any way offend him, eyther fire, or inundation by waters, or ruine of buildings, or poysonings, or hidden treacheries, or open violence, or whatsoever the like, doth presently by all meanes possible seeke to auoyde it. Or perhaps, to the end, that hereby the force and power of all natures, might the better bee knowne, which bee they neuer so little, doe many times strike a feare, and terrour into the strongest hearts: which doth plainely appeare in the

Serpent, the scorpion, the Este, wh^o though their bodies be but small, doe yet sufficiently make knowne their power, by that inward venom that lies hidden in their natures. So likewise the Sparrow hauke, the falcon, the Eagle, with their talents, and armed beakes, and a subtile kinde of boldnesse withall, dare to seise vpon euerie prey, though greater then themselves: to giue vs to vnderstand, that it is not the huge bulke of the body, or the strength of the arme, or long life, or whatsoeuer besides that is strongest, or greatest, but that inuisible force, that many times lieth in a weake body, that is especially to be feared.

*Why doth it bring safety and honor,
not onely to particular men, but
to whole Citties, to fly some-
times the commodi-
ties of Na-
ture?*

Problem.

Probleme.88.

PERhaps because, though nature as a
 liberall mother hath given vnto vs
 many treasures of delights, assigned
 many restoritiues, and comforts, and
 fitted euery thing, for the best case of
 euery Nature, yet she hath not taught
 vs the true vse, and iust end of them,
 but hath left open vnto vs that gate
 which (at our owne liberty) leadeth vs
 to thes her riches, and treasures: and
 therefore she will, that wisdom gotten
 by study, and experience, should bee
 our guide, and direction, to the best,
 & most regular vse of them: for it is not
 the purpose or meaning of nature, be-
 cause she hath bestowed on vs great
 plenty of precious wines, that we should
 be drunke, or because shee hath giuen
 vs great store of delicate meates, that
 we should therefore be gluttonous,
 or because she hath beere bountifull
 in her manifold Beauties both of
 beastes, and flowers, and all other
 creatures, that we should therefore
 be wanton and lasciuious: but she gave
 much

much, to accommodate her treasures vnto all, and to satisfie the diuersity of appetits, with a regular desire. And therefore wise men being aduised that the vertue of temperance, is a rule, or direction to the appetite, whereby vice, which alwaies imbraceth the extreames is auoyded, they thought it not the least poynt of their wisdom, to fly superfluous commodities, and those proud fortunes that many indiscreet men fly after. Or Perhaps, because both the vertue of temperance, and the end for which men that follow the warres doe accustomethemselues to that hardnesse, and those dangerous inconueniences, which either for their Country, or desire of honour, beyond all credit they endure, doth inure their bodies to suffer, and indure all manner of troubles and molestations. And therefore wee reade that in former times, both the *Grecians*, and the *Romans*, did accustom their children to fly all manner of ease, and delicacies, and to that end there were *Censors* ordeined, whose office tended no farther then to maintaine *Temperance*, and good discipline in the common wealth: whereby it came to passe, that their bodies from
their

their tender yeares , were made as a but, or marke, to receiue all iniuries of heauen, and earth , of heate , and cold, of ice, and snowe, of winde, and weather, of famine , and nakednesse , and whatsoeuer hard , and vnhappy fortune, either in the field, or in the warres, or in the waters , or in the earth, could lay vpon them. From hence therefore it was, that *Alixander* the great, indured so much thirst , and hunger, yea many times when he needed not. That *Cæsar* feared not to passe the high , and craggie mount vnes, and snowye cliffes, and that in the deadeft time of winter, that he doubted not , to commit his bodie to the mercilesse seas, euen in his greatest pride of fortune. That *Fabritius* in great pouertie maintained his life a long time against the enemy, feeding basely, and taking his drinke out of a wooden cuppe. For which their resolute minds, their memories are consecrated to immortality, and they made glorious thoroughout the whole world.

*Why is it commendable, sometimes
to fly honour, the Citty it
selfe, and Ciuil con-
uersation?*

Probleme. 89.

Perhaps because, that man sheweth
himselfe to be truly magnanimi-
mous, who despising the fleeting, and
slipperie honours of this life, casteth
vp the eye of his reason, to those that
are high, and heauenly: and therefore
forasmuch as he sheweth himselfe to
be wise in choosing that which is e-
ternall, and not transitorie, he that by
flying the earth, gaines heauen, can-
not but deserue honour, and commen-
dations. Or Perhaps, because a man
flying the companie of men, doth like-
wise forsake those appearing goods,
that are commonly leene amongst
men, as dissembled friendshippes, se-
crete treasons, flattering speeches in-
temperate actions, vnciuill sportes, and
laughters, vaine thoughts, affected ce-
remonies, and, in ciuill conuersation in-
ciuity. And to speake the truth, what
are honours, but appearing goods? A
croune is often enuied, and by mighty
come

competitors being beaten downe, falleth to the ground: The scepter of iustice, doth many times stoope, & incline it selfe, either to the passions of Loue, or Feare, or the force of a golden bribe. The purple robe doth sometimes adorne the body of a prince, & leaues his minde naked of those princely vertues that best adorne so royall a personage: many attendants, are so many domesticall sheeues, and bosome enemies. The bright splendour of nobilitie, by the base idlenesse of those that are nobly borne, is no occasion of light, but darke obscurity to their posterities. So that we may easely be perswaded, that they are but appearing goods, and if there be any thing in them that is to be desired, it is so borne downe by many euill circumstances, and a thousand other vnhappy accidents, that it can hardly appeare, euen to the quickest eye.

Why is it sometimes infamous, and dishonorable, to fly, and especially to Soldiers?

Probleme. 90.

Perhaps, because it is the office of him, that takes vpon him to instruct.

struck others in the arte militarie, not onely to tell others, what they should doe, but in his owne person to encounter the enimies force, and by his owne valour, either to resist the enemy, or to overcome. For there is nothing more necessarie to the obteyning of a future victorie, then the vndaunted spirit, and couragious heart of a resolute leader, in the heate of fight and on the other side, nothing brings greater ruine vnto an armie, then the cowardly basenesse of those that take more care, how they should fly in the time of fight, then how they should, either defend themselves, or vanquish the enemy: such a one therefore, hauing hereby offended the excellencie of so honorable a profession, and discipline, and discouered the inward spotted basenesse of his minde, it is no maruell, if such a soldier blush for shame, and neuer dare afterwards to shew his face in the field, or in any honorable assembly where the glorious light of *Mars* doth shine, & appeare. Or Perhaps because he that flieth vertue, which is onely worthy the reward of honour, vniteth himselfe vnto vice, from which, as from his proper fountaine all infamie, and dishonour,

Honour doth spring, and arise. And therefore from hence it is likewise, that they that fly the company of those that are vertuous, and in conditions more honorable then other men, declare more and more the foule deformitie of their mindes, and heape vp vnto themselves, whole mountaines of infamy, and dishonour. As it plainely appeareth in those, that fly the louers of truth, the principall vertue to winne, and to incline both the hearts of men, and God himselfe vnto vs. And in those likewise, that doe so much despise both diuine, and humane wisdom, that hea-ving any learned man to discourse, of matters appertaining either to publique, or priuate gouernment, or of those learnings, that enrich the vnderstanding with much knowledge, as enemies of all learning, and discipline, no lesse shamefully, then basely, they fly from them. The like errour is likewise in those young men, who seeing their elders, or seniors, (the best *Censors*, and Iudges of their youthfull deameanors) by all possible meanes they can, either auoyd the sight of them, or with much griefe and sorrowe lend their eares to their fatherly instructions, making knowne thereby,

thereby, the corruption of their desires, more inclinable to a licentious life, which bringeth nothing with it but shame & dishonour, then to those hol- some admonitions, which proceeding from much study, and many deare ex- periences, are as a loadstone, to direct their heares through the dangerous sea of this world. And therefore saith the first *Truch* whilest he conuersed vpon the earth, cloathed with the garment of our mortality, *be that hateth the light walketh in darknesse* The reason where- of is, because wicked and ignorant men (beeing blinde in the light of that rea- son, which with an incomparable kind of comlines, at all times laeth open vn- to vs, the way of Iustice, and equity, o- peneth the gates vnto honesty, discou- reth the footesteps of vertue, and in- structeth vs in all holy, and religious lawes) will not lift vp their eyes to behold the cleare light of the wise- dome of those, who by their learning, and vertuous conuersation can instruct them in all manner of discipline, but according to the darkenesse of their owne vnbridled affections they fol- low their owne immoderate desires, be they neuer so dishonourable: and there.

therefore no maruel, if infamy, and dishonour to themselves, and incredible losse vnto their whole families, follow such loose, and vnbridled affections.

Why are not all to be blamed that flie their countries?

Probleme. 91.

P*Erhaps* because he that flyeth the fury of the common people (who many times moued by particular affections, and hatred suddenly conceaued, run headlong to the ruine of other men) flyeth likewise an vnlawfull violence, and an vniust sentence. *Or perhaps*, because, as a Sonne hateth not his Father, because hee heareth him in the fit of his burning feuer to raue, and to talke idly, yea otherwise then becometh his fatherly grauity, but rather moued with a filiall loue, and dutifull compassion of so great a change, hateth the cause of this his distemperature, and giueth place to the disease: so many sonnes, of many famous
common

common weales, seeing their countries overladen with ambition, & couetousnes, and oppression, and many other the like disorders, compassionating the miserable estate thereof, and hating the occasion of so dangerous a disease, by staying, not being able to redresse them by flight, haue bin cōtent both to yeeld vnto them, & to auoid them; yet not with a purpose for euer to abandō their countries (which were a sin of great impiety) but forasmuch as they finde themselves too weake a medicine, to cure so great a malady, not being able to helpe, they remoue from their eyes those mischiefes, which in publike perturbations and disorders, good cittizens with much griefe, and anguish of heart are accustomed to behold; and this was a thing very common both in Athens, Rome, and diuerse other cōmonweales, where forasmuch as this their flight was grounded vpon good, and lawfull reasons, there was little reason, why they should be stayned thereby with any note of infamie, but rather by men of soundest iudgements, thought worthy of honour, and commendations.

OF DELIGHT.

*Why hath nature given delights
unto creatures?*

Probleme. 92.

Perhaps because the end of every worke, being the first moouer of every agent vnto his worke, it was not conuenient, that it should be done by any violent force, for that were the way to make every worke odious, or at leastwise lesse pleasing, and every workman beeing wearied with the tediousnesse thereof, either to set at naught every enterprise be it neuer so waighty, or at leastwise following it, with a more vnhappy end to accomplish it. For the end of every worke, hauing in it (at the least) a shew of good, and especially of a good that is pleasant, and delightful doth with a kind of sweetnes, inuite, & stirre vp every thing to follow it. making every motion pleasant, every labour easie, every difficulty plaine, and open, and every heauy thing light, every age short, every discommodity commodious

modious, and euery lowre, sweet and acceptable. And therefore hence it is that all the motions, and workes of all things naturall whatsoeuer, being conformable to their nature, are acted, and exercised with delight. The heauens with their swift, and indefatigable motion do they not from far make known to as many as contemplate them, that delight which they hide vnder those rich curtaines? and do not the Elements by their swift, and direct motions shew as much? The fire taketh pleasure in those twinkling sparkles, that expresse the force therof: the aire feeleth the like delight, when all the regions therof, are freed from those turbulent motions that arise frō the rage, and fury of the winds. The water running by her channels, & riuers, & pores, & aqueducts, and fountaines, vnto her common mother the Sea, with hir silver surges, giueth solace euen to the heauens, and with a calme & quiet delight settleth it selfe. The earth by those manifold riches, that it bringeth forth, makes knowne that inward delight which it containeth within the bowels thereof. The plants with their fecundity, All liuing creatures with their generation: men with
their

their artes, & ingenious industries, make manifest the delight and pleasure they enioy vpon the earth: yea the Angels by their vnderstanding, the heauens by their circular motion, the night by the variety of lights, the day by the greatness of that one light of the sunne, the fire by the flames thereof, the ayre by the pleasant, and pleasing showers of raine, the water by her christalline fountains, the earth by her riches, the spring by her flowers, the summer by the heat, the autumn by the fruites, the winter by the snow therof, birds by their flight, fishes by their swimming, all creeping creatures by their crawling, wild beasts by their free walkes in the spacious, and pleasant woodes, Domestically, by their delightfull pastures, and lastly man by his daily endeavors to attaine immortality, feeleth that ioy and solace, & content that cannot be expressed by any tongue, be it neuer so learned, & eloquent. Or Perhaps to the end that delight might be that sweet sawce, that princely portion, that *Nectar* of the gods, that amiable paterne of pleasure, which nature hath liberally diuided to hir parts, for the comfort & recreation of their works, the reward of their labours, the wages of their sweatings, the ease of their motions.

For

For how should any man after long labour, and trauell, bee desirous to returne vnto it, if after his labour, he bee not by some delightfull nourishment strengthened, and recomforted? And therefore the Seaman, though he bee tumbled and tossed by the dangerous, and tumultuous waues of the sea, yet hauing tasted that *Delight* that follow these dangers when he commeth to the shore, forgetting all that is past, he lancheth his shippe againe into the sea. And euen so euery agent being allured by some delight or other, is encouraged to his action, and after ease returneth to his labour.

*Why hath Nature giuen such di-
uersity of Delights unto
man?*

Probleme. 93.

P*Erhaps* because man is the *Epilogue* and end, or rather receptacle of all natures, as hauing in him the degrees of that perfection, which is in euery other kinde: and therefore he is likewise called the *Horizon* of all creatures, because he representeth the superior, and

inuisible creatures with his minde,
and the inferior with his body, and
therefore whatsoeuer is delightfull in
euery kinde must necessarily in some
sorte belong vnto him. Or Perhaps,
because Nature hauing giuen *Delights*
vnto euery thing conformable vnto
their Natures, and to the diuers consti-
tutions of diuers creatures, diuersity of
foode, and sustenance, as to the swine
acornes, to the wolfe flesh, to the fer-
ret bloud, to the horse haye, to the goate
leaves, to the sheepe grasse, to the bee
flowers, and the like: and hauing fra-
med and fashioned man, of a more no-
ble, and excellent complection then a-
ny other creatures, in touch delicate, in
tatie temperate, and in all the other
senses more perfect, and excellent, as
being (also) more apte to iudge of
th seensible obiectes that appertaine
vnto him, it was likewise fit, and ne-
cessary, that she should giue vnto him,
the excellency of euery *Delight*, which
should not onely shine in their rare and
singular qualities, but bee answerable
(likewise) in respect of their multitude,
to her many, and naturall prerogatiues.
And therefore with a bountifull hand

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the

she hath bestowed vpon him all those *Delights*, which are proportionable, either to his owne greatnesse, or the magnificence of his maker. And therefore she hath not giuen vnto man one onely foode, and sustenance, but many, and those most delicate: she hath not giuen him water to drinke, as to other vnreasonable creatures, but precious liquors, and holosome beuerages: yea all other *Delights* whatsoeuer, belonging vnto the other speciall senses, were especially graunted vnto man, and though happely they may appertaine vnto other creatures, they are rather appropriated vnto them as signes, and differences of their natures, then as any way delightfull vnto themselves. For the variety of colours, the Beauty of the heauens, the goodly feature of bests, and birdes, the glorious splendour of precious stones, the diuersity of mettalles, and the incomparable *Delights* of the Spring, were all made, and ordeyned, to please, and content the eye of man. The fragrancy, and sweete smelling odour of so many flowers, the *Hiacinth*, the *Gesmine*, the *Rose*, the violet, with other innumerable,

nable, were onely made to *Delight*, and
satisfie the smell of man. The sweete-
nesse of so many voices so many musi-
call accents, so many instruments, was
made, and ordeyned for the onely
benefit of man, to *Delight*, and com-
forte his eare: for we haue neuer
heard of any creature besides man,
were he by the gift of nature neuer
so wise, that for *Delight* onely, doth
contemplate the Beauty of the hea-
uens, or any thing else: that for plea-
sure and *Delight* smelleth to any flo-
wer, or harkneth to the harmony of a-
ny other Creature, as a musician to
the notes, and compositions of an
other. So, that as man is superior
to all other creatures, so hee excel-
leth them all in the variety of his
Delights, and pleasures. Or Perhaps,
because onely man hauing beene
created, among other inferior crea-
tures, for that pleasant and delight-
full place of Paradise, where those
pleasures are found, and tasted, that
man canne neather conceaue, nor
imagine, G O D would likewise
giue vnto him, the choyce aboue
all other Creatures, of all the plea-
sures,

tures, and *Delights* of this life, that being drawne by the sweetnesse of them, he should so much the more aspire euery day to that prime, and principall *Delight*, that doth neuer alter, nor decay.

Why doth man, being not content with such variety of Delight as nature affords, procure other vnto himselfe by art and inuention?

Probleme. 94.

P*Erhaps* because this is the difference betwixt man, and other liuing Creatures, that he receaueth from Nature his inferior powers, rude, and simple, and vnnrought, as it were seeds to be sowed, tilled, and manured, by the sharpe plough share of his penetrating wit, whereas vnreasonable creatures, as being created by nature for themselves, in the workes and effects of their owne powers rest and settle themselves, and though
some

some of them being holpen by outward discipline, may appeare more apt, and actiue in bettering that which nature hath bestowed on them, yet it is euer without knowledge, or *Delight*, and therefore man hauing receaued from the selfe same nature, that twofold desire, of knowledge, and of good, as two spurres, accompanied (besides) with an inclination, both of witte accommodated to speculation, and of hands the fittest instruments of all others to act any thing, and being moreover inuited, by the perfection of so many Beautifull works of nature, which make rich the *Theater* of this world, hee would with a sweete kinde of Culture; and tillage of his vnderstanding powers, habituate, and accustom himselfe to vertuous actions, *Delight* himselfe with a thousand actes, a thousand ingenious inuentions, make himselfe amiable by his gracious carriage, and by his high courage, and valour purchase vnto himselfe honour, and felicity: And therefore hence it is, that we see him diligent, and industrious (and that with an vnspcakable *Delight*) in the attayning vnto vertue, to temperance, iustice, fortitude, wisdom, chastity,

Chastity, Clemency, Urbanity, Truth, and to euery other vertuous habit: that we see him (according to that full measure of wit , and vnderstanding that he hath) followe with pleasure, and *Delight* , the Princely sportes of of hunting, pleasant comedies, pastorall compositions , graue tragedies, celestiall Harmonyes: that we see him altogether giuen to magnificence, to the the Beauty of rare figures , excellent pictures, rich statues, artificiall perspectives , ancient monuments , proud edifices, and the like : that we see him zelous of honour , and with equall valour to passe the seas, the mountaines, the craggie Rockes , to enter into battell with barbarous people , and by many victories to winne honour, and immortalitie : that we may see him painfull, and vigilant in contemplating the heauens, in pearcing into the Elementes , in searching euery Nature , euery cause , euery effect , euery propertie , euery substance , euery accident , euery power , euery act, euery simple , euery compound, euery alteration , generation , motion, rest, quantity , qualitie , body, place, action, passion , habit, priuation, matter,

matter, forme, kindes generall and speciall, sense, and sensible, intellect, and intelligible things: and whatsoever besides he seeketh, and searcheth to minister vnto him selfe *Delight*, and pleasure. Or Perhaps, because man being of a noble, and generous minde, and obseruing those many excellent qualities, which in the variety of kindes, in the world doe manifestly shine, and appeare, and finding the imitation (euen) of things most difficult, to bee but easie vnto him, the nobility of his nature would not suffer him to yeeld vnto them, but rather spurred him forward with a desire of glory, both by art, and labour, and industrie, to excell them all, and to make himselfe Lord, and chiefe commander ouer them And therefore man considering the liberalitie of the heauens, the confederation of the Elements, the fecundity of the plants, the maiestie of the Lion, the fidelity of the Dogge, the strength of the Panther, the wisdom of the Ante, the meekenes of the Lamb, the vigilancy of the Crane, the patience of the asse, the téperance of the Cameliõ, the prouidence of the bee, the

subtilltie of the Foxe, the boldnesse of the Swanne, the force of the Elephant, the courage of the horse, the musick of the Nightingale, the grammer of the Parret, the arithmetick of the Tunnie, the Astronomie of the Cock, the Logick of the Dogge, the sollid firmnesse of mettals, the price of precious stones, and the vertue of the herbes, he could not containe himselfe, in this noble Theater of all the creatures of the world, adorned with so many and so excellent qualities, but that he must, not onely imitate them, but farre excell them. The heauens are liberall by ministring vnto vs, (by their influence, motion, and light) euery good thing whatsoeuer: The Elements are confederated, for being bound with a band of *Love*, they hold the whole world in vnitie and concord: the Plants are fertile, for they yeeld vnto vs the delight of their fruite: the Lion is maiesticall, for he is King of all other beasts: the Dogge is faithfull, for he neuer forsaketh his Lord and maister: the Panther is strong, for with his strength he feareth not to encounter the strongest bealts of the field: the Ante is wise, for within her little celles shee hideth
her

her necessary victuall, vntill time of neede : the Lambe is gentle, for he offendeth not, though he be offended : the Crane is vigilant, for whilest his company sleepeth he standeth. Senti-nell : the Assc is patient, for though he endure, many blowes, he strikes not againe : The Camelion is temperate, for he liues by the ayre : the Bee is prouident, for with an excellent order she appointeth her troupes vnto their labour. The Fox is subtile, for with wonderfull arte he obteyneth his prey : the Swanne is bolde, for he feares not to enter combate with the Eagle : the Elephant is strong, for he carieth vpon his backe a tower of armed men: the the horffe is valiant, for at the sound of the trumpet, being thirsty of glory, he feareth not to runne into the enemies squadrons. The Parret is a Gramarian, for he vttereth an articulate voyce : The Nightingall is a *Musitian*, for with a thousand tunes he delighteth the care : the Tunnie is an *Arithmetician*, for hauing counted his troupes, he gathereth them together into a formall Squadron in the waters : The Cocke is an *Astronomer*, for with his morning song he foretellethe the qua-

litie of the times. The Dogge is a *Logician*, for not finding his maister in one place, he seeketh him in another, and so in a third, framing thereby an argument from the whole to the parts, that is, that his maister being in the house, hee must necessarily bee in some part thereof, and therefore not finding him in the first, nor in the second, he concludeth that he must necessarily be in one of the rest: Mettalles are solide, and permanent, for time can hardly corrupt them: Stones are precious, for in price they exceed gold, and herbes haue many hidlen vertues in them, for they cure all diseases: so that man learning from euery thing, and taking singular *delight* in them, would not, being monarch of this inferiour world, be inferiour vnto it, but gathering vnto himselfe by his owne artes and industries, all those excellencies, which he obserueth to be diuided in the multitude of things throughout the whole *uniuerse*, enioye them for his vnspeakable delight and comfort.

Why

Why do women, and young men especially love things pleasant and Delightfull?

Probleme. 98.

P*erhaps* because women and young men, are of all others best friends vnto their senses, and therefore in euery thing most intemperate, the reason whereof doth arise from no other ground, then that they are nouelists to nature, and therefore thirsting after euery delightfull thing, they desire to proue all, and yet withall be neuer satisfied; and women by reason of that tender and delicate soft nature we see in them, are more inclinable to the flattering allurements of euery pleasing & pleasant obiekt. Or *Perhaps*, because they naturally louing meriment and laughter, desiring sports and pastimes, thirsting after solace and content, and beeing free to attempt (if their mindes bee not ruled by the bridle of shamefastnesse) whatsoever they wishe or desire, and not finding that
their

their desire, but in those things that either by nature, or arte haue *Delight* in them, with all their strength and studie, and by all meanes both open and secret, they endeavour to possesse themselves of those delights, which do best besit their owne willes: And therefore wee doe plainly see among other senses, how much they are caried away with the delight of those dainties, that doe best please their taste and pallates, they *Loue* sweete meates, delight in banquetings, desire nouelties, follow delicacies, and are common guests at rich and bountifull tables. Or *Perhaps*, because women and young men, being more drawne by the force of *Loue*, which affection (according to *Plato*) doth especially raigne in tender breasts) and *Loue* leading all *Louers* to a chiefe and principall delight, they cannot endure to bee deprived of all other delights, but rather direct all other vnto that, as the partes vnto the whole, and as riuers vnto their fountaine. Or *Perhaps*, because young men abounding with much naturall heate, and women being weake, nature prouoketh them to refresh, and strengthen themselves, with the comfort of those things

things that are pleasant and Delightfull.

Why doth the multitude of those delightfull things that especially appertain to the sense of feeling, taste, and smelling, make vs many times intemperate?

Probleme. 96.

Perhaps because those senses participate much of that which is earthly, and therefore hauing an earth'y apprehension of their sensible objects, the senses doe not one'y vnite, but drowne and ouerwhelme themselves with their objects, and so being altered by the sweetnesse of them, become intemperate, to the hurt of themselves and others. For the sense of *Feeling*, beeing ouermuch accustomed to things, eyther by nature, or arte ouer soft & delicate, and the sense of *Taste* to sweete and pleasant meates, and the sense of *Smelling*, to the sweete fragrancie of odoriferous smells, the vitall spirits grow and increate about the heart, the *Desires* are awaked, concupiscence inflamed, the appetite enclined, and the will
(amongst

(amongst the darke flames of corrupt sense) giueth consent, and so the euill habit of the sinne of intemperancie groweth in vs. *Or perhaps*, because the force of concupiscence spreading it selfe from the heart (as from the fountaine of all heate, and with that heate, the aboundance of vitall spirits to the whole body, euen to the superficiall part thereof, where the sense of feeling especially hath place, and that beeing much more awakened by the excellencie of those obiects that are presented vnto it, and lik wise strengthened by that heate which the sense of *Taste*, by the diuersitie of whole drinks, and nourishing meates, brings with it, and yet more encreased by sweete and exquisite odours, it carieth vs headlong to the highest degree of intemperance. For where the sense beareth rule, and without the curbe, or bridle of vertue, is made the predominant, reason in despite of our selues is made a slaue, and quite overcome. *Or Perhaps*, because these senses doe so thoroughly make prooue of the delight of their obiects, that they are in such sorte bewitched with them, that with a sweete kinde of forgetfulnesse of themselves, they

they carie the Empire and rule of reason, in a kinde of delightfull Lethargie, to the end it should not discerne that error, which by their greedinesse to their common losse they commit: and by so much the more are they therein burthened and ouercharged, by how much accustoming themselves thereto, they doe not afterwards in the like affaires so much obey their owne willes, as that necessitie, which by frequent practise they haue brought vpon themselves: So that being all, and altogether intemperate, they know not or seeme not to know, how to better themselves.

*Why did Athens glory in the delight
of wisdom, and Rome of
armes.*

Probleme.97.

Perhaps because Athens loued more the long robe of peace (an outward badge of that wisdom and gravity, which in peaceable times gaue life and strength to the whole state, but especially to those which willingly employed themselves to the speculation of naturall

naturall causes , seuering themselves from all rumour of warres) then the helmet, & curasse, or compleat armour: for military exercises are neuer without losse, and hurt , both to the assaylants, and assailed , But Rome, as being more enclined to the glory of labour and paynes, and valor , then to that idle life, which peace commonly brings with it, did wholly addict it selfe to the labours of *Hercules*, the honours of *Mars*, the valiant encouragements of *Bellona*: and as the *Athenians* tooke delight in wisdom, in the attayning whereof, they placed their whole studies, and indeauors, so the *Romans* in that strength & fortitude (which made manifest the valour of their hearts) tasted that pleasure, and delight, which cannot be expressed. Or *Perhaps*, because Athens did more attend the tillage, and manuring of the minde by discipline, & study, as knowing that man was borne to contemplate, and therefore for no other cause hath wise Nature giuen him the force of wit, but to penetrate; of vnderstanding, but to conceiue, and a countenance looking vpward, but to cōtemple. But Rome did more attend the outward glory and ornament of the body, then
that

that of the minde, as knowing that man was borne to labour, and therefore hath Nature giuen vnto him euery instrument, apt, and necessary thereunto, as bodily strength, to sustaine himselfe, to beate downe others, to darte from him, to draw vnto him, to run, to leape to breake in peeces, to beate downe, to shake, to ruinate, agility of members, swiftnesse of pace, strength of the arme, cunning of the hand, courage of the heart, heate of blood, plenty of spirits, readinesse of the sense, the knitting of the sinowes, a firme setting of the bones, and the vigor of life, whereunto she hath added, the inflamed desire of the part concupiscible, the ready helpe of the irascible, the moouing vertues, & the rich treasury of all the powers outward, and inward: whereby those generous champions of Rome (not altogether abandoning the wisdom of Minerva) gaue themselves wholly to military exercises, and by the strength of their armes, and valour of their hearts, woon both to themselves, and to their country immortall honour, and renowne. Or Perhaps, because Athens was alwayes moied with that difficult inuisible good, which is the gift of wisdom

dome, for the inuisible power of the vnderstanding doth likewise learne, although it attaine thereunto by visible creatures, & visible sences: which good, by how much more difficult, by so much the more pleasant it is, after it is obtained, and of inuisible, is made visible, by the helpe, and communication of the tongue. And therefore they hauing had in their possession so great a treasure, to all others (yet) inuisible and vnknowne, it was no maruaile if they gloried so much in those whose honorable fame did spread it selfe to the vttermost confines of the world. But Rome being mooued with a difficult visible good, such as is a *Monarchie*, the supreme and highest honour of all others, which is gotten by fight, & warres and visible conflicts in a field, open to the eye of the world, made it farre more visible by the conquest of so manye crownes, so many Kingdomes, so many triumphes ouer barbarous nations, which set the flashing lightning of their glory to the most vnknowne parts of the world, and the eternity of all times. Or Perhaps, because the Athenians layed the foundation of their state, & commonweale, in a time of peace, and therefore

fore Idlenesse best besitting the speculation of all creatures, they applied themselves so much the more willingly to the contemplation of diuine wisdom, by howe much the more they perceiued it to shine in the creatures, both by the order and disposition of the partes to the whole, and in euery kinde, both vniuersall, and particular. So that every day encreasing their labours herein, they became famous for wisdom through the whole world, But Rome taking her beginning from that warre that *Romulus* made, when vppon iust cause hee draue his vnckle *AEmilius* out of his kingdome, and thereby the common weale being hardly begun, much lesse settled, he was enforced presently to take armes against the *Sabines*, & other countries, and so by little and little the glory of the Romanes encreasing, being allured, partly by the valour of their armes, partly by the greatnesse of their *Monarchy*, and partly awaked by the generosity & magnanimity of their hearts, they wonne honour, and glory in the world, and in all future ages immortality.

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*Why doe Kings and Princes, contrary to
the opinion of the common people
tast least of pleasure and
Delight?*

Probleme. 98.

P*Erhaps* because they want that liberty that other men haue, beeing commonly shut vp in imprennable fortresses, and stately pallaces, compassed with many walles, kept with guard vpon guard by day, and watched by sentinells at night, for which debarment of liberty they may thanke those suspicions, & enuies, & emulations that they endure: & if all these were not, yet the regall respect & maiestie of great personages permits the not to walke abroad at their pleasure, much lesse doth it become them to shew themselues, either in publike spectacles, or priuate assemblies, so that being detained by the bridle of comly decencie, they are deprived of the sight of many delightfull things, which if it vsually happen within their owne lande, or citty where they make abroad, much more in strange countries, which are farre distant from them, and

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most of all in those that are vnder the empire of another crowne: for to those places they cannot goe without great suspition, and danger to their states, and persons: and if sometimes it do fall out, that they do goe, it is seldome graunted vnto them, and neuer without inconuenience. And therefore they liue deprived of all those wnderments, that are seene in so many strange citties, and prouinces, and kingdomes. And if it fall out that by reason of their greatnesse, and bountie, any Beautifull, or strange thing bee brought from farre to their own pallaces, this hapneth but seldom, and the reward (thereof) must carry a proportion to their owne greatnesse, though there be no proportion betwixt that one thing they see, and those thousands that are in other countries, and cannot be brought vnto them. So that the poorest creature that is, in this condition, excelleth the greatest princes on the earth: for euery common person being a free man borne, hath liberty to dispose of himselfe, and at his owne pleasure, without the feare, & suspition of any: he goeth forth off his simple cottage or pastorall cell, and visiteth the Cittie, gazeth, and glutteth himselfe, with the
strange

strange wonders thereof, is present at every publike spectacle, every private pastime, every show, every recreation, yea and with little charge, he passeth over the highest mountaines, from kingdom to kingdom, from prouince to prouince, and glutteth his eyes with delightfull objects, proud magnificences, inestimable treasures, princely statues, sumptuous edifices, and enricheth his knowledge with variety of manners, & complections, and languages, and the hidden vertue of every hearbe, & plant, delighteth himselfe with the beautie of every beast, with their colours, their strength, their discipline, and therefore who can denye but this man (having this liberty of his body, whilst at his owne pleasure hee wandereth through the spacious Element of the earth, and of the sea, viewing the most noble parts of Nature, and contemplating the manners, and customes of nations, and the strange artes of mans inuention) farre excelleth the little experience of the greatest Potentates, who spend their time within the small circuit of their walled Pallaces. And therefore it consequently followeth

loweth, that they taste lesse of the delights of this world, then men of base estate and condition *Or Perhaps*, great Princes alwayes abounding in euery good thing that bringeth delight with it, want, by the continuall fruition of them, that pleasure, and content, which the lacke of them procureth vnto others. Wherby we see (to speake of the sense of Taste, for in the sense of Seeing it doth already appeare) that their tables beeing alwayes furnished, with exquisite meates of all sorts, and that in great abundance, and those so dressed and seasoned, and sauced by the arte of a skilfull hande, with a thousand trickes, and inuentions that euery daye ingenious gluttony findeth out, they neuer sit downe to the table with hungry appetites, but being alwaies accustomed to haue the selfe same dishes, of flesh, and fish (for variety cannot alwayes be, had) their diet (were it Nectar it selfe) growes loathsome vnto them: wherby it commeth to passe, that they relish nor the dainties of their sumptuous tables, but sometimes they condemne nature as imperfect, in not prouiding better variety of viands: sometimes their Cooke, as not skilfull enough

enough to deuise sawces, and *quelques-ehoses* to *Delight* their pallats, yea such is their infelicity, that those sollemne times of meetings, and meriments, wherein euery appetite glutteth it selfe to the full, (as Shrouetide, mariages, gossiping feasts, and the like, where no dainty dishes are wanting, that either nature can yeeld, or arte can deuise) are no meriments to them, because being alwayes accustomed to them, they prise them not as things new, euery day being a festiuall day to them, and euery daintie their ordinary diet. And that which is worst of all, and doth most expresse their infelicity, is, that many times, especially forth off their owne houses, in cuppes of gold, in fruit meerly naturall, not artificiall, in precious drinckes, and broathes, in sweete, and sumptuous banquets, they meete with mortall poyson: and in those viands that are provided to maintaine life, they feare, and finde the cause of death: So that fewe are the *Delights* that Princes finde in the sense of taste, and those fewe not without iust cause of suspitions, and danger to their owne persons: whereas men of lowe degree, and estate, yea the countrie swaine,

swaine, plucking an apple from his tree, and allaying his thirst, with a cuppe of colde water, his stomacke being whetted therevnto by his dayly labour, feeleth that sweete relish, and pleasant delight, which great personages in their greatest plentie, and varietie of dyet, are neuer acquainted with. And in solemne times of the yeare, appointed to feasting, and ciuill recreation, a small dyet, but little more then ordinary, bringeth with it that admirable content, that delight to the palat, that pleasure to the minde, which by their free and pleasant discourses, and friendly communication of each others thoughts, is made knowne to all that behold them, and they likewise made mery with their meriments. So that it cannot but bee plaine and manifest, that the pleasure that princes and great personages take in the delight of *Taste*, is no way comparable to that of men of farre inferiour estate and condition. Or *Perhaps*, because the powers are offended with the overexcellencie of their obiects, as we see the excessiue light of the Sunne offendeth the eye; and therefore it is no maruell, if in Princes and great personages,

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nages,

nages, the senses of *Taste* and *Smelling*, are alwayes languishing, as of *Taste* it already appeareth, and of *Smelling* we may say, that by the great and dayly fragrancie that all the odours, and ciucts, and muskes, and spices, and waters, and a thousand the like precious oyntments doe make, the organe of their *Smelling* (which is the nose) being ouer-glutted and weakned, they cannot possibly giue any true iudgement of any odours, nor consequently take any true delight in them. But the simple and silly swaine of the countrie, being not onely not acquainted with the variety of sweete smells, but sometimes with saouours very vnpleasing, receiue greater content and comfort in the smell of one onely flower, one onely Rose, then the greatest Princes of the earth, in the greatest variety of sweet smelling odours. Or *Perhaps*, because great Princes and Potentates, by flattery and dissimulation (a sinne too common amongst them) are too commonly deceiued. For the feare that euery man hath of the power of great personages, which holdeth euery man (bee he neuer so bold) from vttering any thing vnto them that may
any

any way discontent them : so that they heare nothing but pleasing newes, their owne praises and commendations, and the vaine glorious bragges of those that attend them, which forasmuch as they are for the most part untrue (for then are praises onely true, when they are vttered by a free tongue, with much knowledge, and little affection) bring with them rather a noysome tediousnesse, then any delight, and darke ignorance in discerning a true friend from a false. But a man of lower degree, and farre meaner fortunes, as hee wanteth power to giue cause of feare, so because he knowes men speake not for feare, hee takes more delight to heare other men speake well of him. And though Princes sometymes in their priuate Chambers, enioy the delight of Musicke, yet the common people haue it more common, and when they wante that which arte can affoorde them, the byrdes of the fields, with their pleasant notes are neuer wanting vnto them. *Or Perhappes*, because it often commeth to passe by the corruption of Nature, that the delights of the sense of *Touching* are

fildome exercised without danger of intemperance, which falling out in the person of great Princes, especially in the act of Luxurie, the infamie and dishonour thereof, is so much the greater, by how much they are higher and greater then other men. For a Prince can neuer commit any sinne, but it is presently censured by his people, and therefore the infamie depending vpon many tongues, must necessarily spread farther, and grow greater, so that they can safely enioy onely the honest delight, which all men (besides) by lawfull matrimonic may bee possessed of. *Or Perhaps* becaule great Princes doe commonly want those goods, especially of the minde, which can onely make them truely happy in this life: *For Peace* is an excellent good, and this they can neuer wholly enioy eyther with forraine Princes, or their owne subiects: warre is a great euill, threatening vnto vs the losse both of life and goods, and whilest it beareth swaye, the Princes themselues are not secure, euen within the walles of their Citties, and when it beareth not swaye, they still endure the effects thereof, secret hates and treacherous vnderminings:

The

The sweete band of friendship is an excellent good, the very shadow whereof (by reason of those continuall flatterers they haue about them) they cannot promise themselves; It is a great benefit to make prooue of the faith and fidelitie of those they loue, before deare experience bewray their infidelitie, being many times slaine by their owne children, their brethren, their wiues, their neighbours: for which they may thanke their vnbridled desire of bearing rule. The peace and quiet of the minde, is an excellent good, whereof they are in such sort deprived by publicke businesse, and the many and dayly complaints of their subjects wrongfully oppressed, that they passe ouer whole nights with watchfull eyes, and troublesome thoughts, exceeding therein the vnfortunate condition of the basest slaues, who after their wearisome trauels in the day, in the midst of their chaines and fetters, sleepe soundly and securely at night. And lastly, the felicitye and prosperous estate of children is a singular good, but the children of great Princes grow thereby intemperate, proud, and insolent: which

blessings meaner men do many times
 enioy, with greater pleasure and con-
 tent, then the greatest potentates of
 the earth.

OF SORROW.

*Why hath Nature given Sorrow
 unto Creatures?*

Probleme. 99.

Perhaps, because the presence of con-
 traries which are wont to corrupt
 euery particular thing, by offending,
 & altering the parts thereof, being by
 the slownesse of the powers of the
 other senses vnkowne, and by the a-
 wakened sence of *Touching*, being
 with much griefe and martyrdom ap-
 prehended, Nature is stirred vp by
 flight and all possible meanes to saue
 it selfe. Or Perhaps, because that
 which the concupiscible part could
 not do with the irascible, that is, what
 desire and anger together cannot ef-
 fect, might bee supplied by the helpe
 of

of Sorrow: for we see a beast being prouoked by the Huntsman that followeth him in chase, flyes with all the possible speed he can make: but if by chance there be added to this his feare, some blowe, or wound, he doubleth his force in flying, runnes thorow euery thicket, leapes euery ditch, euery mound; yea casteth himselfe headlong from the highest rocke to the lowest valleyes, the paine and griefe, that hee feeleth by his late receiued hurt, still encreasing his strength. Or Perhaps, because though Nature especially intend *Delight* in euery creature: yet by accident it intendeth *Sorrow* too, that is, to giue notice to euery creature, by such sensible griefe and torment, their approaching ruine and decaye, and that therefore it is necessarie they giue what ayde and assistance they can to the part offended. Or Perhaps, because the excellencye of euery thing, is better knowne by the opposition of his contrary: and therefore light would be nothing so precious, if there were not darknesse, nor the Spring so pleasant, if there were not Winter, nor laughter so grateful and acceptable, if it were not

mingled with some teares, and therefore, besides delight which is so sweete and louely to nature, she hath likewise added griefe and sorrow to make delight more amiable. Or *Perhaps*, to the end that man should be farre the more ready and willing to aspire to the true felicity of that other life, where onely there is delight without sorrow, and ioye without feare of melancholy, which in this life (where there is an euerlasting combat betwixt a thousand contrarieties) cannot be found.

*Why is the sense of feeling most
subiect to griefe?*

Probleme. 100.

P*Perhaps*, because the Nature of euery particular creature, being subiect to that ruine which the contraries thereof from all the partes of the body, as well behind as before, on the right side, as the left, aboue as beneath, doe present vnto it, benigne nature hath prouided the sense of Touching: which dispersing it selfe through the whole body and life of euery creature, doth

doth presently finde , and feele euery contrarie, and enemy , from what parte soeuer it shall come : And therefore, the sense of Touching, by reason of the Organ thereof (which is the flesh with the sinowes, and veynes of the whole body) is most subiect vnto grieve . Or *Perhaps* , because no sense is more sensible of offence then Touch, as hauing an Organ very gentle, and soft , and quick to apprehend euery impression of heate, or colde, softe, or hard, pricking, or cutting , or the like : and therefore, though it fall out sometime that the sense of Hearing, Smelling, Seeing, Tasting , haue lost their force and operation , yet the Touch is not onely the last that loseth his vertue : but when it seemeth to be lost by the languishing , or rather insensible weakenesse of the body : yet in some parte or other it manifesteth it selfe : and if by no other meane , yet by applying bandes , or any other offensive instrument , it is presently awakened and reuiued . Which commeth to passe because the sense of feeling is verie strong, and quick in apprehending contrarie objects, for the health and preservation of euery creature . Or *Perhaps*,

because the sense of Feeling is more in exercise then the other senses : for the eye doth not alwayes See , the eare doth not alwayes heare . The pallat doth not alwayes Taste : the nostrelles do not alwayes Smell : but the sense of Feeling is alwayes in action , & alwayes feele some sensible quality , being euer compassed , if with no other body , yet with the ayre , which by the diuers impressions thereof , being many times altered , communicateth vnto the body which it compasseth , her changes , and alterations , of cold , and heate , drieth , & moisture : whereby it followeth , that though the other senses do sometimes take some breathing , & rest themselves from their worke : yet the sense of Feeling is alwayes vigilant , in so much that whatsoeuer do approach that is any way contrary , or hurtfull to any creature at rest , and in his dead sleepe , as fire , or the like , he presently awaketh and starteth vp vpon his feete , because the touch by that grieve , which is caused by an approaching enemy , standeth Sentinel , and giues warning of defence .

VVby.

Why are griefes of the body communicated vnto the minde, and those of the minde vnto the body?

Probleme. 101.

P*Erhaps* because the vnion of the forme with the matter, is a sweete ligament of nature, or rather an amiable chaine of Loue, so that the forme louing her naturall matter, by it perfected, and brought into action, and ability to exercise her works, it cannot but grieue with it, when sorrowes afflict it, or contraries any way deforme it: and therefore no maruell, if the sorrowes of the body are communicated vnto the minde. *Or Perhaps*, because the reasonable soule, for the time is tyed, and vnited to the body, dependeth vpon it, as vpon her organe, or instrument to exercise her natural powers: for the inward discerning faculties, in their operations, depend vpon the outward discerning powers, which do carry the sensible kindes to the inward senses: wherby it cometh to passe, that the body being martyred, & consequently the senses altered,

altered, which in that masse of the body are conteyned, they present those corporall kindes or species very imperfectly to the inward powers: and therefore remaine likewise in their workes very confused, and impotent, whereby followeth that griefe, and heauinesse of heart, and affection of the minde, which euery man findeth in himselfe by the passions, and sufferings of the body. Or Perhaps, because in the composition of man there is a kinde of order or marshalling of the powers among themselues, which hath the similitude, or resemblance of a Monarchy: all the parts in due place, and order obeying the Empire, and commaund of the first moouing power, which is the will. And therefore if the body, and euery member thereof be well disposed to their worke, it is all to doe seruice vnto the will, and if by the power, and puissance of the bodily forces it come to passe, that any thing be acted worthy commendations, worthy a crowne, the honour is the willes, which gaue in charge to the handes, and other partes of the body to attempt so honorable an enterprise. And so likewise, if it come to passe,
that

that the hand cannot worke, the foote cannot go, the eye is dazeld, the eare obserueth not, and all the members of the body be weake, and the whole body languishing, it is a token that the Monarchy of the will is deprived of that traine of the vniuersall powers, which shewed themselues so prompt, and ready at her seruice and commaund. And therefore no maruell, if the minde be sorry for the grieve of the body, because she seeth by the ill disposition thereof a greate part of her glory extinguished. Or Perhaps, because the minde, by a kinde of foreknowledge, seeth that the griefes of the body are but as precedent forerunners to the ruine, and corruption of the whole, by which ruine there followeth the seperation of the soule from the body: which is so much more grieuous then any other, by howe much the minde of all other substantiall formes is the more noble: and this grieve contineweth so much the longer, by how much longer it hath bin vnited vnto the body, and therefore the minde seeing the naturall strength of the body by the extremity of
griefe

griefe to decay, and fearing a future ruine of all, is many times oppressed, nay ouerwhelmed with melancholy and griefe. The like may likewise be sayde of the griefes and sorrowes of the minde, which the body doth so participate, as if they were proper vnto it self. For the body seing his naturall force, the exercise of his powers, his action, and life to be placed in his Forme, from which it taketh his being, powers, operations, name, and distinction, it is no maruell, the minde being Melancholike, and full of heauinesse and griefe, if the body likewise doe decay and languish. For the soule being separated, the eye seeth not, the hand mooueth not, the tongue speaketh not, the eare harkneth not, the foote goeth not, the shoulder susteyneth not, and the whole body, as vnapt to do any thing, like an earthly burthen falleth to the earth.

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Why are the griefes of the body more
sensible and violent in softe and de-
licate bodies, as of women &
honorable personages, then
of those that are strong
and valiant?

Probleme. 102.

Perhap, because the senses, by how
much more pure & noble they are,
by so much the more excellently doe
they apprehend those sensible kinds, &
objects that belong vnto the. Now the
flesh being the organe, or instrument of
the sense of *Feeling*, and that Organe in
noble men (their bodies being framed
of purer blood, by reason of a purer di-
et) & in women (by reason of their thin
& delicate skin, and excellent tempera-
ture of body) most pure and noble, it
could not otherwise be, but that women,
& noble men should more sensibly, and
strongly feele the bitterness of any bo-
dily griefe. Which may likewise appeare
in the Oxe, and the Asse, who stir more
slowly with the pricke of the goad, or
spur, then either the dog, or the horse,
because they, abounding with a nature
very earthly, & melancholike, receiue
not the blowe with that feeling griefe
that

that the dogge, or the horse doth, being beastes of a more noble, and generous nature. Or *Perhaps*, because noble men, being much giuent to the commodities of Nature, and women to the delights of *Bacchus*, and the wanton alluring pleasures of *Venus*: they passe their whole time in ioy, and pleasant recreations, in so much that if it fall out, that they are inforced, cyther by chaunce, or defect of Nature, or violence, to suffer any griefe of body, they are farre more afflicted with it, then men of baser estate, & conditiō, who besides that they haue bodies, cyther by nature, or education of a harder temper, & consequently are lesse apt to feelee the griefe and vexations of the body, they are cōmonly accustomed to much variety of misfortunes, and to suffer the discommodities of nature, and the iniuries of all times.

Why are the griefes of the minde farre greater then those of the Body?

Probleme. 103.

P*Perhaps*, because the iudgement of the reasonable, or intellectuall part,

is more perfect, as hauing knowledge of causes remote, and neare at hand, then that of the sense, which manye times erreth about his present sensible object, whereby that griepe, which the sense feeleth by the alteration of the bodily partes, is ioyned to the confused iudgement of his owne passion, & doth only grieue without reason & discourse: but reason, which seeketh all thinges by subtilty of wit, vnderstandeth and iudgeth all things with equity and iustice, doth not so much consider the offence of the sense, as the iniury of that hand that offereth it, the iniquity of that minde, the vnhappy chaunce, blind fury, or whatsoeuer besides that offendeth. Or Perhaps, because the sorrowes and griefs of the soule, haue a more potent and effectuell object in their martyrdomes, then the sense hath. For, the griefes of the body do many times proceede from those things that are contrary to nature, from the violent assaults of bruite beasts, from humane outrages and the like, which vse to change, and alter the body: but the sorrowes of the minde, from those great, and strange occurrents, that happen eyther to our selues, or to any thing that is ours: especially

cially from iniuries, losse of honour, or goods, death of friends, in iust persecuti-
on of mighty Princes, treachery of
friends, iniust iudgments, losse of chil-
dren, senses: and (that which maketh vp
the heape of all these griefes) from the
v. kindnesse of those that in the midst
of them do abandon vs. Which occasi-
ons of sorrow, of how great importance
they are, the weakest iudgment may ea-
sily conceiue. *Or Perhaps*, because the
remedies for the griefes of the minde
are not so easily found, as those of the
body, and therefore we see that a Chi-
rurgian, or a Phisician (many times)
with a small plaster healeth a deepe
wound, whereas the grieve of the mind,
by no manner of means can be so much
as comforted, much lesse throughly cu-
red. And therefore hence it is that these
griefes beeing remedilese, they that
should endeavor to cure them, are soone
discomforted, and by surceaing their
comfortes, increale the malady. *Or Per-
haps*, because the griefes of the body, be
they neuer so great, in time are cured,
or at the leastwise lessened: but in the
griefes of the minde, the length of time
doth rather every daye discouer our
greater losses, & consequently doth ra-
ther

they encrease our greater griefes, then any way mittigate the fierines of them. Whereby we see, that that losse which hath happened, eyther by shipwracke, or other casualty, to any family, doth e-
 uery day grow greater in the future po-
 sserity: insomuch that we neuer behold men subiect to such miseries, but they drawe from vs a speciall kind of com-
 passion, and commiseration. But especi-
 ally, that deepe wound of infamy, which killeth the ciuill life, and many times the vitall too, pierceeth (like a sharpe razor) euen to the inward closets of the heart, and can neuer bee removed. So that we see, that the causes of this inward grieve of the minde, are strong, and mighty, and the remedies eyther none at all, or verye fewe, and slender: and therefore it sufficiently ap-
 peareth, that the griefes of the minde are far greater, then those which pearce no farther then the outward sense.

*Why are great Princes commonly
 afflicted with the griefes of the
 mind, and men of baser con-
 dition with those of
 the body.*

Probleme. 104.

PErhaps, because princely priuiledge or the dignity of dominion, and so-
uerainty, carrieth with it plenty of all
those things which especially procure
the health and welfare of the body. As
to liue in howses holesomely situated,
to vse a dainty and delicate diet, to
drinke pure wines, to take their repasts
at dewe times, to cloath themselues ac-
cording to the seasons of the yeare, to
apply themselues to those exercises that
are not ouer-violent, which altogether
with a iust temperance, and moderatiō
of their whole life, maintaine the health
and prosperity of the body. In so much
that they are seldome, or neuer assayed
with the griefes of the body by any
accident of Nature, and much lesse by
the hand of their enemy, their strength
and powers being so farre from fearing
any such force, as that they alwayes
strike a feare, and terror into the hearts
of others. But men of meaner state and
condition, that haue scarce a cottage
to couer their heads, much lesse Lord-
ships

ships, and rich reueneues to maintaine their state, are enforced to dyvell where they may, to feede vpon such as they haue : yea many times to kill hunger with that which kills the. Neither can they obserue ho vres of repast, nor vse the benefit of seasons: but are constrained to laye open themselues to all manner of inconueniences, and to will that which their owne necessities require. And that which is more, they are enforced by their businesse, and many occasions, to vndergo labours insupportable: whereby it commeth to passe: that men of base condition, are commonly assayled with grieuous diseases, and a thousand paynes, and aches of the body: and by reason of their slender ability, are subiect to contempt, and the many oppressions of the mightye. But contrariwise Princes, and great personages, as hauing the prerogatiue of blood, the greatnesse of honour and state, the height of fortune, are verie much afflicted with the griefes of the minde, whether it be, because the least wrongs that may be, to the seeme great, or because feares, & suspitions more then any other affectiō affright them, or because the disobedience of subiects, or
enuye

enuye of their competitors inflame the,
or because hatred and malice doth ma-
ny times macerate them, or whatsoe-
uer be the occasions, they are alwaies
assayled with much variety of passion:
whereas men of low degree, who nei-
ther haue their estates so entyre, nor
those offices which by the greatnes and
grauity of their businesse, presse downe
those with heauinesse and griefe that
beare them, after their labours are en-
ded, passe their houres, & dayes in peace
and tranquillity, sleepe soundly without
molestations, are freed from the enuye
of others, as possessing nothing that a-
nother should enuy. Anger deuoures
them not, but all brawles, and contenti-
ons with a word, or a blow, are conclu-
ded, and ended. Feare afflicts them not
because they want the many occasions
of realousies, & suspitions, & lastly their
owne affections and desires consume,
and spend them not, because they neuer
passe those bounds that they may not
easily be obtayned: and therefore they
are little disquieted with the griefes and
vexatiō of the mind. Or Perhaps, because
the little liberty of great princes makes
them continent, and therefore healthful
of body, and the great freedome of in-
ferior

feriour persons makes them licentious, and intemperate, and therefore subiect to the griefes of the body. So likewise this debarment of liberty, and too frequent retyrings of great personages, as they are an occasion of bodily health, so they bring many passions, and torments, and melancholike discontents vnto the minde which then worke their force with greatest violence, when their thoughts may wander without disturbance. Which falleth not out with common persons, who by reason of their liberty go forth of their lodgings, delight themselues with variety of sights, and company, passe away the time in pleasant discourse, sometimes with one, sometimes with another, whereby hee quitteth himselfe of his worldly cares and discontents, and either grieues not at all, or mittigates that little that hee hath.

Why are the griefes of women in labour of all other bodily griefes the greatest?

Probleme. 105.

Perhaps, because women being willing

ling with their labours to giue life and light vnto their children, they cannot doe it but by passing the darke gates of death, by those gricuous and bitter torments they endure in their labours: for to speake *Philosophically*, the generation of the one, must be the corruption of the other. Or *Perhaps*, because the parts of the Matrice being enlarged, and the gate of Nature being opened beyond the wonted bounds, there is a kinde of commotion or distortion made of all the other parts answerable vnto it: from whence arise those fierce and bitter sorrowes which threaten death it selfe: for wee all know how great that alteration is which we feele in the dislocation of any one member or bone, which troubleth the whole minde, and tormenteth the whole body, the parts thereof being in such sort tyed and intangled together in an excellent order, that from the violent remoue of any one member from his naturall place, all the rest are strangely affected with paine and grieffe. But in so great a mutation, and dislocation of the chiefe maister bones, and in so great an vndoing, and dissoluing of the rest, what incredible paine and torment is endured,

endured, they onely can best tell, who
vpon their bed of death haue made ex-
perience thereof. Or perhaps, because
the woman was no sooner created, but
by tasting the forbidden fruit, & deliue-
ring it to our Grandfather *Adam*,
brought death vnto her selfe, vnto *A-*
dam, and to all his posteritie as yet vn-
borne: So that by the iust iudgment of
God, euen in the gates or entrance of
life, whereby her childe first entreth
this life, shee is constrained to passe
through the gate of death.

*Why would Plato, that children from
their tender years should be accu-
stomed both to delight
and Sorrow?*

Probleme. 106.

PERhaps because these two affecti-
ons, are the end of all other, all be-
ing ordained to follow *Delight*, and
flie grieve and *Sorrow*, which being
well vnderstood by young men, they
easily know afterwards how to discern
for what causes a man should reioyce,
and for what he should grieue, which
is a great cause of their good educati-

N

on,

on, and their future seruice for the good of the common-weale. Or *Perhaps*, to the end they should learne the true discipline of that honestie, wherewith a wise man is delighted, and the hatred of that sinne, which bringeth *Sorrow* to honest minded men; and consequently be mooued to follow the honestie of vertue, and to flie the hatred of sinne, being allured to the one by delight, and terrified from the other by griefe. Or *Perhaps*, to the end that being instructed by publicke Iustice, which ministreth vnto the wicked infamie with corporall punishment, and to the good a crowne of honour and immortalitie, they should flye dishonour and infamie, and follow vertuous and valorous enterprises.

Why do many dye with too great an apprehension of ioye, others with too much griefe and sorrow of the minde?

Probleme. 107.

P*Perhaps* because in great ioyes and delights, (that are either new, or long

long expected, or very soodaine, and bring much felicitie with them) the store and plentie of vitall spirits, enlarging and spreding themselves at that new and sudaine delight, to the superficial part of the body, and the heart the fountaine of life, being thereby forsaken, it is no maruell if the heart faint, and the man perish. So contrarywise in great and vnspeakable griefes, which arise from strange and sudaine occasions, Nature being willing to succour the part offended, the vitall spirits which are dispersed through the whole body, gather themselves vnto the heart, as the part most noble and most necessary to be releued: the plenty of which spirits being over-great, the miserable heart, by the abundant heate of them, is not succoured, but smothered, and ouerwhelmed, and so dyeth. Or Perhaps, because euery superfluous overmuch, is alwayes hurtfull, and therefore though delight doe helpe Nature, yet it is onely when delight is in his iust temperature: for meate helpeth that creature which it nourisheth, but yet too much doth not only offend, but killeth him: and if griefe be moderate, though it be alwayes offensive,

yet if it be not ouer-great, and patient-ly borne, it ouerthroweth not.

OF HOPE.

VVhy hath Nature giuen Hope?

Probleme. 108.

P*Erhaps* to the end that *Hope* might be an especiall helpe to giue heart and courage to those, who haue newly vndertaken difficult and dangerous enterprises, for without the sweete and pleasant pasture of assured hope, they that are wearied & weakned with their labours, can neuer attaine their desired end. And therefore *Hope* is termed an Anchor, because, as when it falleth out that a tempest ariseth at Sea, by casting the Anchor into it, the vessell is secured from the assaults of contrarie fortunes, the Anchor not suffering it to float at the pleasure of the raging vindes: So they that are actors and labourers in the world, being tumbled and tossed sometime wjth one difficulty, sometime

with another, they are many times in the sea of their actions and operations, in such sort ouerwhelmed with doubts and dangers, that were they not stayed and strengthened with the Anchor of *Hope*, doubtlesse the worthiest and most excellent enterprises would be drowned in the raging tempest of dispaire, and neuer attaine the haven of light, or come to the knowledge of mortall men. For to say the truth, how could the husbandman endure frost, and snowe, colde, and heat, wet, and drouth? how could he go through his labours, in plowing and digging, and deluing and dunging, and a thousand the like, yea and as many losses, and hinderances, if he were not recomforted by the sweetnesse of *Hope*? How could the Artificer amongst so many labours, so many inconueniencies, cares, dangers, and hard occurrents of fortune, gouerne his estate, and passe through his traueils without the sweet entilements of some hoped good? How could students and learned men spend their solitarie dayes and nightly watchings, in deepe studie and contemplation, in much reading, frequent obseruations, long disputes, continuall

speculation, multitude of bookes, variety of authors, diuersities of opinions, in the search of hidden causes, strange effects in the difficultie of artes, the the darknelle of a thousand doubts, and contrariety of textes, if *Hope* did not still giue comfort vnto them in the search of the truth? The husbandman therefore hopes in his plough, the artificer in his instrument, the Notary in his Pen, the Sayler in his ship, the Souldier in his sword, the Courtier in his courtly cariage; the Nobleman in his bloud, the Philosopher in his speculation, the wiseman in his discreet government, the Prince in his iustice and fortitude, and the whole world liues and is sustained by *Hope*. And therefore it was not without good cause, that they haue fained this onely goddess *Hope* to be remaining vpon the earth, and the other diuine powers to be translated into heauen. Or *Perhaps*, because it was not sufficient, that Nature hath giuen *Love*, which is the first pleasing content of that good wee see and desire, which is that kindled thirst to possesse it, but least dispaire should quench the heate of cyther, she added the Spurre of *Hope*, that notwithstanding

standing there bee many difficulties in obtayning that good wee seeke, wee should neuerthelesse with all diligence and patience, leaue no way vnattempted to winne the possession thereof.

VVhy do rich men, noble men, and young men hope much?

Probleme. 109.

P*Erhaps*, because golde (especially in these dayes) seemes to be the measure or rule, nay the prise of euery good and temporall honour: for wee see magistracies, publicke offices and dignities, and euery great place to bee sold for money, and therefore riche men knowing they haue those riches lying by them, that excell in prise the rarest things, it is no maruell if they doe not onely hope after great matters, but (as times now are) obtaine them. *Or perhaps*, because noble men and mighty, knowing that the opinion conceiued of them among their followers, and others, is very great,

and presuming withall, of their power
and blood, there is not any thing so
high and so difficult, that can limit
their hopes: and so much the rather, if
to their power and nobility there bee
added abundance of wealth, which
corrupteth euen Balsame it selfe . But
yong men, by reason of their youthfull
heate, being carried by the store, and
plenty of those spirits which abound in
them, and wanting that great experi-
ence which makes men wise, and de-
pending rather vppon that which is to
come, then what is past, full of boldnes
they hope all things, though farre above
their owne strength : whereas old men
contrarily ruling, and directing them-
selues rather by that which is past, then
that which is to come, from that expe-
rience they haue had in being often de-
ceaued in their hopes, they feare to
hope any more. *Or perhaps*, because ri-
ches, and power, and nobility, being
three principall worldly excellencies
vpon the bright splendor whereof
eyes do gaze, as all men desire them:
they desire to follow those that haue
them: which rich & honorable perso-
nages being well aduised of, they ima-
gin they haue with them their heart
to

too, nay the loue, & affection of as many as for their riches loue them, & therefore they feare not to hope, for as much as they imagin to be worth the hoping, be it neuer so hard, and difficult. And yong men hauing multitude of friends, & delighting to please themselues with vaine and strange imaginations, hope in the strength of their own armes, which forasmuch as it is grouded vpon a weak foundation is many times deceiued.

Why doth Hope deceiue many?

Problem c. 110.

Perhaps because fewe followe that morall discipline, which trayneth men vp to knowledge & wisdom: fewe that consider the times, weigh the accidents, know the qualities of persōs, truely esteeme of euery force, iudge of euery placc, euery end, set iust and true limits to their owne desires. Whereby it cometh to passe, that many hoping much, but not hoping with knowledge and discretion, hop without their hopes, as they doe who seeke the ende by vniust meanes. Or Perhaps,

N 5

because

because many beeing rather friends to idlenesse and delicacy, then labour and watchings, and yet willing either out of bold simplicity, or ignorant presumption, to Hope for better effects then idlenesse is accustomed to produce, they faile as much in the fruition of their hopes, as they erre in the meanes to attaine them. For it much more becometh a wise man, to take much paynes, and to hope little, then to labour slowly, and yet to bee puffed vp with vaine hopes. Or *Perhaps*, because men for the most part chusing the ende, not withall considering their owne forces to attaine that ende, and that which is worse, not consulting with fit, & oportune meines, but being indifferently carried with a kind of plebeian fury, they indure many strange encounters, and vnexpected croſſes in their promised hopes. And therefore, if they did consider hereof aright, they would not complaine so much of Fortune, as of their own indiscretion: for what proportion is there betwixt the plough and the sword, that he that is accustomed to the tillage of his land, and the keeping of his flockes, should presently betake himselfe to the warres, yndertake the managing of
his

his weapon without any premeditated
militarie discipline? What resem-
blance is there betwixt the swiftnesse
the settled witte of *Minerva*, the
that is accustomed to the lawes,
should without the knowledge of the
lawes, undertake the government
of a state? For though his ende bee
gouvernement, yet the fruite is feare, or
rather the hatred of those hee would
gouverne: if therefore they find them-
selues frustrated in their hopes, let them
lament their false perswasions, and
with true repentance chastice their
owne foolish forwardnesse, whereby
they shall giue better testimony of
their discretion, then in feeding them-
selues with those vaine hopes that are
no way besitting them. Or Perhaps,
because fewe they are that hearken
to the graue admonitions of olde
men, who beeing furnished with
plentye of wisedome and experience,
are excellent helps to indiscreet and
heedlesse young men: and therefore al-
wayes giuing credit vnto those that ra-
ther flatter them, then speake the
truth, whether they be friends, or strā-
gers, they wander out of the true
path of humane wisedome, and are
euer

euere deceiued in those hopes they promise vnto themselves. Or Perhaps because most men being giuen to pleasure, and to please their sense, desiring without knowledge, and endeavoring without perseuerance, though they sweate little for it, yet they promise enough, and glorying themselves in their vaine hopes, being depriued of them, with much laughter of all that behold them, they lament their owne follies when it is too late. For it is absurd to thinke, that the appetite should doe his office without reason, or the will chuse, without the knowledge of the vnderstanding, or wil his ende without counsell, or that counsell should bee without wisdom, or wisdom without experience, or experience without time, or time without motion. Many therefore there are, that are deceiued of their hopes, not because Hope doth deceiue, but because their Hope is tyed vnto a will without reason, their discourse to an ende without meanes, and to flesh without the eyes of vnderstanding, and therefore the fault is not in their hope, but in the want of discretion in attaining their Hopes.

Of

OF DESPAIRE.

Why hath Nature given Despaire?

Probleme. III.

Perhaps because euery agent labouring to an end aboue his strength, and not deteyned by this affection, would fall into the sinne of folly and ignorance: which bringeth with it much shame & dishonour vnto a man that is gouerned by reason, and by counsell: and wisdom should attempt only those enterprises that are answerable to his owne forces. And therefore prudent nature very opportunely hath prouided this affection, to the end that the difficulty, and impossibility of any enterprise beeing sufficiently knowne, wee might easily abstaine from the labours thereof, and turne our endeauors to that which is within our powers, and better befitting our owne studies. Or Perhaps, because by this affection, Arte and the merit, & exquisite skil of euery skilfull hand might bee knowne, that what one dispaireth to performe, another

ther vndertaking, and perfecting in laudable manner, the one for his arte and ingenie, might receiue his dew cōmendations, and the other be likewise commended for his wisdom, in yeelding that to the sufficiency of another, which he knew to bee aboue his owne strength to performe.

OF FEARE.

Why hath nature giuen Feare?

Probleme. I I 2.

Perhaps because as Nature, for a future difficult good, was willing to giue the helpe and assistance of Hope, which might carrie vs merrily through our labours vnto the end: so she would likewise arme vs against a future difficult euill, with this passion of Feare, whereby we might with better speed & prepared force, flie the presence of that euill, which bringeth ruine & destruction with it, if it bee not anoyded. And therefore wee see, that brute beasts being taught by this affection in
what.

what ſoever imminent danger, that may bring eyther guele, or death with it, though the avoydance thereof ſeeme neuer ſo hard, yet with trembling of the members, and beating of the heart, and loſſe of ſight, and faltering of the tongue, and diſorderly gronings and gaſt countenance, as much as in them lyeth, they helpe themſelues to auoid the fierce cruelty thereof. Or per-
hap, becauſe an iminent danger beeing foreſeene, feare by the very concept, and apprehenſion thereof maketh ſo ſtrong an impreſſion in the imagination, that the danger beeing auoyded, they neuer afterwards forget to flye & eſcheue the like: which wee may obſerue in the Aſſe, who if hee chance to fall into a ditch where he hath made ſome prooſe of perill vnto himſelfe, his danger paſt is an inſtruction vnto him to auoide the like to come: and as much as in him lyeth, hee will not come neere the place. So likewise, if a Dogge bee ſtricken by a man, in ſuch ſorte that it ſlicke by him, he euer afterwards feareth and flyeth his preſence, neyther will hee bee wonne by all the flattering alluring ſpeeches that may be vſed, to truſt him
any

any more : which proceedeth from the remembrance of what is past , and the *Feare* of that which may be to come. So that we see that *Feare* helpeth the basest creatures, euen the asse himselfe, much more man , who is furnished with the rarest excellencies of all the affections . For by Naturall *Feare* he flyeth & auoydeth the iniury of times, of tempest, of famines, of pestilence, and the like miseries that vsually fall out in the world, and all this by that industrie , and diligence that proceedeth from *Feare*. By ciuill *Feare* he flyeth those punishments that the lawes impose, which concerne either the losse of honour, or of the goods of fortune , or of the person it selfe : and this by that careful obseruance of Iustice which *Feare* stirreth vp. By supernaturall *Feare* he flyeth eternal death and damnation : and that by the Love of God and his neighbours . So that by the first *Feare* he saueth his body , by the second his honour , by the third his Soule. and therefore no man can deny but that *Feare* is necessarie, nay beneficiall in Nature, because it doth not onely instruct, but preserue too.

Vv by

Why doe Louers alwayes
feare?

Probleme. 113.

PErhaps because it is the property of
louers to be alwayes vigilant ouer
that they loue, and of *Sentinelles* that
watch and garde, alwayes to *Feare*,
and therefore louers being imployed
in the same kinde, are subiect to the
same passion. Or *Perhaps*, because they
that loue, do not so much *Feare*, least
that good which they loue be taken a-
way by other louers (which kinde of
Feare, men call *iealousie*) as least any
euill, or hard mischaunce should befall
it, or that they should be any way infe-
rior in vertue to those that emulate
them in their loues. Or *Perhaps*, be-
cause *Feare* is a certaine kinde of pro-
vidence. And therefore we see, that
fathers, who are strongly moued by
the excellency of that *Feare*, which is
full of amorous zeale, by such affection
are stirred to prouide against whatsoe-
uer dangers shal any way threaten their
children. And therefore wise and pro-
vident Nature would, that Louers
should

should be in continuall *Feare* of that they Loue, to the ende, that at euery neede they may prouide for their necessities: For *Feare* is as a spurre to make men fly what dangers soeuer generall, or particular, and especially in reasonable creatures, *Or Perhaps*, because humane loue being alwayes full of the swelling inflamacion of some affection (for neuer was the sea of loue free from the furious windes of such like cares) Nature would that the hearts of louers should alwayes be accompanied with *Feare*, for the perfection, not corruption therof: for by *Feare*, euill is foreseene, danger auoyded, things necessary are acquired, and vertue increased.

Of

OF BOLDNES OR
COVRAGE.*Why hath Nature giuen
Courage?*

Probleme. 114.

Perhaps, because that *Courage* which we see in all creatures, is the strength or bulwarke of nature, which then with much honour appeareth in euery particular kinde, when they cannot attaine without speciall danger their purposed end. For then they arme themselues with new forces, and with all their powers abandoning all feares, they make strange and incredible proofes of their strength, and courage, runne through all dangers, beate downe all forces: which if they should not doe, they could neuer attayne that ende which is compassed with so many dangers, so many difficulties: for loue and desire are not sufficient, as being both imployed about those things that bring only pleasure, & ease, and delight
with

with them without danger, much lesse doth hope suffice, which hopeth onely that which is simply good: nor *Feare*, which flyeth, and dares not incounter a danger. And therefore courage which is the fortresse which nature hath giuen to her workes, was most necessary amongst other affections to serue the irascible part. Or *Perhaps*, because euery agent willetth his end, as his good: but many being by nature weake, seeing some difficultie in the end, are comforted by hope, but finding not onely difficulty, but danger too, if by this other affection of Boldnesse, and Courage, they were not strengthened, they would neuer stirre farther to attayne their desired end. For such, and so greate are dangers many times, that men are hardly stirredvp by this affectiō to vndergo them. And therefore we reade of one only *Horatius* in all *Rome*, that durst oppose himselfe against the *Thuscane* armies, of one only *Curtius*, that cast himselfe into the fiery gulfe, to free his country, of one onely *Mutius*, that passing to his enemies camp, durst in the middest thereof assault the person of the king, of onely three *Horatij* that committed their liues to the danger

danger of a single combat, to quit their
countrie of their enemies forces : Of
one onely *Cesar* that durst commit his
body to the mercyleffe seas in the dead
time of winter, and that to fight with
his enemy. So that, to the atchieuing of
dangerous enterprises, an vndaunted
courage is alwayes necessary.

*Why are yong men common-
ly bold and coura-
gious?*

Probleme. 115.

P*erhaps* because young men a-
bound with much bloud & heate,
by the vigor of Nature, and con-
sequently with much vitall spirits.
Whereby they are made strong, and
hardy in vndergoing dangerous enter-
prises, insomuch that neither fearing
death, nor the dangers thereof, euery
thing to their ardency seemes easie.
Or Perhaps, because young men are
commonly ambitious, and caried with
a feruent zeale, and desire of honour,
whereby being spurred forward, there
is not any enterprise so difficult or dan-
gerous

gerous, which can strike feare into them : or they dare not vndertake. *Or Perhaps* because being strangely possessed of an opinion of that shame, and dishonour which feare and cowardly dastardlines brings with it, they will rather chuse to lose their liues with honour, then liue with infamy. *Or Perhaps*, because young men by reason of the multitude of those affections which abound in them, and those the most headlong and dangerous, as Anger, a feruent desire of things delightfull, Fury, and a thousand the like vnbridled affections, whereby they many times fall into great, and vnauoydable dangers, they are inforced to the ende they may free themselves from those perilous chaunces, to gather heart, and spirit, and courage, to sustayne and incounter whatsoeuer shall happen vnto them.

OF

OF ANGER.

*Why would Nature give Anger
unto all living Creatures?*

Probleme. 116.

Perhaps because by such meanes the Cholericke humour easily awaking those forces that in our quieter moods are fallen a sleepe, and stirring them forward against those dangers that shall any way incounter them, they might arme themselves with a defence answerable to those dangers that doe assaile them. For if a dogge being assaulted by any other beast, were not caried by the violence of this Anger to his owne defence, he would neither shew that courage that he doth in his fight, nor indure the combat, but rather loose his owne life. And a horse so magnanimous a beast, at the sound of the trumpet, would neuer be so ready, and hardy to assaile the enemies squadrons, if he were not spurred forward by the force of this affectiō, which
by

by the great concurse of bloud about the heart, inflameth the spirits, and ministreth new vigour vnto the members. *Or Perhaps*, becaule there is no Nature vnder the heauens that hath not some contrarie and opposite nature vnto it, as the water to the fire, the Lambe to the Wolfe, the Wolfe to the Dogge, and the like haue all other creatures. From which contrarietie of Natures there ariseth plentifull occasion of wrongs, and violences, to the vter ruine of one another: and therefore it was necessary, to the conseruation of euery particular Nature, that it be furnished with the strength and vigour of this angry affection, whereby such offences might bee remoued as shal any way assaile or encounter it. And therefore we see that nature hath not onely giuen this potent affection to this necessary end, but hath likewise furnished euery creature with outward armes for his better defence: as with hornes, tuskes, teeth, beakes, tallants, heeles, prickles, poyson, and a thousand the like forces, both to offend their assailants, and to defend themselves. And if shee haue giuen none of these, yet shee hath giuen flight, swiftnesse of running,

agilitie

agilitie of body to succour themselves: for in vaine had that force of courage beene, which *Anger* ministreth against a present iniurie, if it were not for that assistance that it hath from those outward armes, wherby *Anger* being kindled in the brest of any creature, he becommeth hardy and bolde, to defend, and offend, to enter combat with his aduersary, to beat downe his forces, to wound, to teare, to kill, whatsoeuer shall make resistance, or seeke to offend him.

Why is Anger in the brest of men easily turned into a sinne?

Probleme. 117.

P*Erhaps*, because such is the proprietie of humane affections that they are alwayes ingendred with some alteration of the body, as it plainly appeareth in *Sorrow*, which afflicteth the sense; in *Feare*, which maketh pale the countenance: in bashfulnesse, which adorneth the face with a chaste and crimfin hew; in *Delight*, which disperfeth the spirits through all the

members : and in euery other affection more or lesse sensibly : from whence it followeth, that those affections that do most change and alter the body, doe likewise most distemper the minde, which in many operations doth communicate with it : and therefore *Anger*, by reason of the great store of bloud, which gathereth it selfe to the fountaine of life, ingendereth a strange kind of commotion throughout the whole body, and consequently a great perturbation and distemperature in the mind, or reasonable part : and therefore it is no maruell, if a man that is *Angry*, be vnfit for counsell, which requireth a speciall and principall vse of reason. And therefore it is wisely said, that *Anger* is blind, because it maketh men blind in their iudgment and common discourse: whereby it comes to passe, that *Anger* doth sildome times conteine it selfe within the bounds of vertue, because furie, and blind desire of reuenge, causeth defence to passe into offence, and offence to iniury, and iniurie to iniustice, and iniustice to vice. Or Perhaps, because the arme of *Anger* is too heauie, and with too great a violence presseth downe his patient, and of a helpe is made

made a hinderance, and by exceeding his iust measure, of a vertue, is made a sinne, and therefore from hence proceed those many graue and wise aduertisements of ancient Philosophers, which are as a bridle to this rash and inconsiderate affection, which with such celeritie depriueth vs of all wisdom, and counsell, and vse of reason: which taketh away all light of vnderstanding, robbeth the will of that wise choise which deserueth commendations, and bringeth greater danger to the minde of man, then all the other affections.

*Why is the Anger of Princes, and great
gouernours commendable?*

Probleme. 118.

P*Erhaps*, because by office and right it apperteineth vnto them to chastise and punish the vwrongs, and misdemeanours of those their subiects, which by violating the law take from a peaceable estate all felicity; & therefore that anger is much comended in their breasts, which according to the law giueth condigne punishment to the wicked; & therefore

they carry the Scepter in their hands, as alwayes seeming to threaten wicked men. *Or Perhaps*, because the *Anger* of Princes, which hath his beginning from zeale and publike benefit, is not directed by those furies of particular persons, who are moued to anger for their priuate benefit: but hauing alwayes before their eyes the true end, which is publike felicitie (a good beyond measure esteemed of all noble and generous hearts) it cannot but be commendable in them, so it passe not the rigour of iustice: in so much that those iudges, that in hearing causes, and censuring controuersies betwixt party and party, are nothing moued with such iust affection, deserue rather blame then commendations. *Or Perhaps*, because great Princes are wonte to represent (as the heads of their people) the publike person of their states, and therefore when a wrong is offered to any priuate person, it is offered to a member of the Prince, whereby it standeth him vpon to withstand and reuenge such iniuries, wherevnto he is moued by the violation of those lawes which he hath established; and by *Anger* stirred vp to execute iustice,
eyther

cyther against the goods or persons of the offenders: which so long as he doth according to equitie and iustice, cannot but increase his honour and reputation. Or Perhaps, because the actions of princes (being subiect to the view and censure of common people) are alwayes accompanied with a gracious kinde of decencie and reason, which conferreth much to the confirmation of their estates: and therefore their anger for priuate offences is farre from furie, and alwayes tempered with that grauitie which best befitteeth their royall persons.

Why do many exercise their Anger against themselves?

Probleme. 119.

Perhaps, because they doing that they should not, doe many times finde and feele that they would not, and therefore they learning by deare experience, that they haue offended the inward rule of reason, with strange repentance they fall out with themselves, reprehending their owne errors,

and many times bestow vpon themselves condigne punishment. *Or Perhaps,* because it sometimes falleth out, that men being overladen and pressed downe with griefe and melancholie, by the remembrance of their passed errors, whereby they are fallen into many miseries, many infirmities, forasmuch as they finde the cause of all this to proceed from themselves, they know not vpon whom to practise their furie, but themselves: like those, that eyther by too brutish a desire of fleshly pleasures, or want of discretion and gouernment, haue mispent their talent of Nature, and the inestimable treasure of their good names. *Or Perhaps,* because men many times entring into a loathing and detestation of themselves, by reason of those many cares and crosses, and molestations, and maladies, small helpe of friends, and dispaire that doe accompanie them, they stirre vp against themselves (like mad men) that little of diuine Nature which is remaining in them, and with their owne furie consume their owne hearts, which forasmuch as it is a matter of iniustice in them to execute, how iustly soeuer they deserue it, they are not to be pittied by others,

others, that pittie not themselues: but the sinne is to bee hated: For humane actions though they be overladen with mountaines of miseries, must yet neuer exceed the limits of reason: which cuen out of the craggy mineralls of tribulation, knowes how to worke out the purified gold of vertue.

OF SHAMEFASTNESSES.

VVby hath man onely obteyned of Nature the gift of Shamefastnesse?

Probleme. 120.

PErhaps, because all other creatures, euen from the day of their creation, were made and ordained to one onely end, which they could neuer alter, being prouoked and directed therevnto by nature: but man being created free in his will, to put his hand to the fire, or to the water, to follow vertue, or vice, it was necessarie that he should bee tempered and gouerned in his

will with some bridle, to the ende hee might not runne ryot, and be vtterly ouerwhelmed with intemperancie : and this bridle or restraint, is *Shamefastnesse*, which (forasmuch as that freedome of will to sin, doth still continue after the fall) doth still remaine both as a bridle to sinne, and a treasure of all feminine and yonthfull vertues. Or *Perhaps*, because other creatures cannot haue any matter of shame, or shamefastnesse, there beeing in them no such zeale of honour, as is in men, and therefore, to whatsoeuer part is deformed in them, or hath but the least showe of indecencie in it, Nature hath prouided a couer, least it should offend the eies of the beholders: for our wise and prouident mother Nature, would that in euery thing there should be comelines, honesty, vility, and beauty: but man, who by wit, & art, and industry, and labours, & watchings, ought to aspire to honour, glory & immortality, hath a large felde, yea many occasions of Shame, that being moued thereby, he might imitate the magnanimous, and studious *Cesars, Alexanders, Aristotles*, and the like.

Why

*Why do women and yung men
especially blush?*

Probleme. 121.

Perhaps, because the zeale of honour which is placed in a good name (either already purchased by that good which is already done, or is now in doing, or may be hereafter) maketh them to feare, especially those things that may offend that treasure, that by vertue and temperate actions is preserued: and because women, by reason of the weaknesse of their nature, and yong men by reason of their little experience, and great store of blood, may easily fall into those intemperate errors, that defile their owne good names, and dishonor their whole families, yea citties where they dwell, Nature hath provided them this bridle, to withhold them from all vnchast, dishonest, and dishonorable actions: yea it moderates theyr thoughts, makes them modest in their speech, temperate in their actions, and wary in al their deliberatiōs. Or Perhaps

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because

because a woman allured by that Beauty that shineth in her face, and a young man carried by the abundant heate of his nature, being neither of them governed by this affection, we see them presently in such sort made a prey to their sense, that there is not any lust & luxury so dishonelt, and shamefull, which they feare to commit: yea those manifold inconueniences, & mischiefs doe every day appeare, which they bring both vnto themselves, and to other, who wanting the bridle, and rule of this affection, teare in peeces the precious vail of modesty, and minister great cause of Sorrow, and lamentation, not onely to themselves, but to whole Citties.

Why is the seat of shamefastnesse in the forehead?

Probleme. 122.

Perhaps, because as Nature hath assigned to all other the affections their seate in some speciall parte of the

the face: as to Ioy, a meriy Semblance,
or outward appearāce, to Laughter the
Countenāce, to Sorrow the eie: to feare
palenesse of face, trembling of the voice
and the like, so to this affection of
Shamefastnesse, shee hath giuen that
place which did best besit the office
thereof, and hath placed it in the high-
est part of the face, which we call the
forehead, because it is most visible and
apparent to the eye of man. And it was
fit and conuenient it should be so, be-
cause that crimson ruddines that doth
there reside, was ordayned as a signe of
that chaste and honourable minde,
which for iust cause feareth to loose
his good name, by those vnchaste, eyti or
speeches, or actions, that are presented
vnto the sense, eyther to himselfe, or a-
ny other in his presence. Or Perhaps be-
cause Nature would by such open
place, and change of colour make ma-
nifest to him, that feareth not to vnder-
take any dishonourable enterprise,
that shee approoueth not intempe-
rate actions, or speeches, and whe-
ther they be past, or present, or
to come, shee doth not onely not
commend them, but hath made her
selfe

selfe a displayer of that infamy, which by their dishonest desires at their pleasures they would commit. Or Perhaps, because men placing their honour in that publike fame and report, which by the mouthes of wise and honourable personages, is made manifest to Citties and Countries, Nature would likewise be correspondent, by a publike, and open signe thereof in the forehead.

OF COMPASSION.

Why hath Nature giuen Compassion?

Probleme. 123.

Perhaps, because it especially becomes a man to be kinde, & courteous, gentle, and pittiful: For therefore hath Nature giuen him a nature so noble, so cōpassionate, & so apt & fit to performe whatsoeuer ciuill and courteous duties. For to be inhumane, sauage, violent, bloudy & cruel, befits sauage & cruell creatures, which liue in mountainous and wild thickets, darke caues, craggy

craggy rockes, and thicke forrests, and not man, who inhabiteth delightful places, conuerseth with gentle and generous spirits, amiable aspects, compassionate hearts, and true and vertuous friends. And therefore when we behold the hard mischances and defastres of those that are our friends, and are deare vnto vs, that are wise and industrious, that employ themselves in honourable seruices, both for their priuate and the publike good, that refuse no labours to quitte vs from dangers, it is iust, and honourable, ciuill and religious too, that in the ruine of their declining fortunes, and vnderferued miseries, wee should expresse this affection of compassion, and with teares of pittie, and offices of humanity, and a fellowlike feeling, euen in the bowels of mercy, and commiseration, condole, nay suffer with them: for we cannot but know how welcome and oportune these comforts are, which are miniltred in the losse of children, death of Parents, shipwracke of fortunes, weakenesse of Senses, decay of strength, eyther of the minde, or of the body, losse of friendes, and when, in the multitude of our me-
rits

rits, and good deservings, we bee robbed of that honour, which iustice and the common applause of the people doth put vpon vs. Or Perhaps, to the end that men afflicted with miseries (especially by the inconstant course of humane things made miserable) should not by the multitude of their afflictions dispayre of helpe and comfort, but satisfie themselves with the compassion of iust men, the releefe of their friends, the condolings of the common people, and so, euery feare, euery inconuenience, euery calamity, and hard fortune should be recomforted by the offices of compassion.

*Why are women and old
men most pitiful?*

Probleme. 124.

PERhaps, because benigne Nature hath giuen vnto women a more benigne heart, which may partly appeare by their more delicate, soft, and amiable

ble complections, and therefore the actions of women are neuer cruell: (except some speciall wrongs vrge them vnto it) for we seldome or neuer see them to embrew their hands in the blood of any, to delight in armes, or the clattering of armour, but meeke and gentle, willing to pardon iniuries, content with flight and slender chastitements, and alwayes pittifull: whereas contrariwise, men are commonly hard hearted, not easily perswaded to forgiue, greedy of reuenge, swift to shed blood no way enclinyng to that compassion whereunto women are by reason of their more humane, and pittifull Natures: So likewise old men beeing such as haue passed diuers fortunes, and experience hath taught howe grieuous the losse of things most deare is, what the worth of vertue, the prise of honour, the force of misery, the falshood of friends is, seeing honest and ingenious men, that deserue honour and rewarde, rewarded with the losse of fortunes, and miseries, both of body and mind, they cannot but with a fellowlike feeling condole their losses, and afflictions, to which compassion young men are little disposed,
by

by reason of the little experience they haue in the changes, and chaunces of this world, but are rather giuen by the feruour and heate of their bloud, to implacable furies, little considering their owne good, much lesse that of other men, whereby it cometh to passe, that either they know not, or doe seldome put in practise this compassionate passion. Or Perhaps, because women are little accustomed to cruell and lamentable spectacles, as the firing of houses, raiuating of Citties, murdering of innocents, and the like extremities of fortune, because they seldome go forth of their owne houses, and therefore the very report of these things strikes a terror into their heartes, and a bare disgrace without any farther damage stirreth vp compassion in them: whereas men on the other side, by the dayly custome of the world, and the greatnes of their heartes, forget these greater miseries, and no calamity seeming new to them, and they fearing none, they knowe not how to pittie other men. But olde men by experience knowing the heauy and bitter blowes of mortall miseries, cannot so soone forget them, but rather calling to minde their owne
forepassed

forepassed calamities, they cannot but pity those that imitate them in the deare experience of the like fortunes: which young men hauing not yet tasted, knowe not how to commiserate.

Why are they that are angry, or in misery, not merciful?

Probleme. 125.

PErhaps because they that are inflamed with *Anger* being wholly giuen to reuenge, which admitteth no pity, and hauing forgotten all kinde of compassion, apply themselves onely to cruelty, and are seldome satisfied without blood, yea being blind and confounded with the fury of this passion, they care not how farre they proceede in their slaughters, and butcheries, harkening to no submission, no entreaties of their aduersaries, but so much the rather embrew their hands, in the blood of their enemies, as if it were absurd that any pity should appeare in the acts and execution of reuenge. So likewise they that are in miserie, and want ability at their owne pleasures

to free themselves from it, attending only their owne proper euill, which much afflicteth them, and little remembering the losses, and crosses of other men, they growe not so pittifull towards themselves, as pittiles, nay cruell towards other men. *Or Perhaps*, because they that are angry, being deprived by the fury of that affection, of that reason which ruleth and directeth euery vertue, they either cannot, or know not how to performe any vertuous act, much lesse keepe their affections within bounds. And they that are subiect to any crosse or affliction, doe first pity their owne miseries as being next vnto themselves: and in this selfe compassion they are so much busied, that they forget those troubles, and inconueniences that other men, no way inferior vnto them, in their fortunes, doindure,

Of

OF EMULATION.

*Why hath Nature given to man
Emulation.*

Probleme. 126.

P*erhaps* to the end that euen from his infancy, he should delight to follow (being spurred on by the desire of glorie) those interprites that depend vpon wisdom, valour, iustice, and all other morall habits, that are any way assistant either to priuate, or publicke felicity: And therefore we see children, euen from their tender yeares (the vse of reason being scarce awaked in them) to imitate those things which in the day time (out of their little experience) they see acted by others, and in such sorte they please themselves in them, that neither with threatnings nor stripes, they will be dissuaded, or be made to forget them: but with new meanes, and a thousand artes, and inuentions, they indeuour to imitate those things, which they haue obserued to be done by a skilful hand: & therefore hence
it

it is that we see them imitate hunting with their runnings, & cries, & counterfeite voyces, and Inares, and tramells, and the like apish imitations. Hence it is, that seeing the ordering of great armies, skirmishes, fightes, and other military exercises, they inforce themselves (as much as in them lyeth) to imitate them, by making weapons of woode, and canes, and other matter, and ensignes painted, and adorned according to their childish manner. Hence it is, that we see them counterfeite grauity in their paces, audacity in in their countenances, brauery in their bodies, with their swordes by their sides, their poynardes prepared, their gunnes on their shoulders, with drum and trumpet, incounting one another, discharging their peecees, making shew with their handes, but noyse with their mouthes, letting fall their pikes, ioyning their battells, taking prisoners, and ransoming them againe, and what not, that any way apperteyneth to military profession. Hence it is, that we see them imitate eloquent men, their action, their pronuntiation, their manner of speech: that we see them build themselves

selues houses, and gardens : yea that they imitate the very publike iustice, and execution euen to the axe, and the halter. *Or Perhaps*, because man being alured by the delight of imitation, might knowe, that he is borne vnto labour, and hereby euen from his tender yeares accustoming himselfe to the habit of vertue, by those frequent actions, which imitation ministreth vnto him, it might not seeme strange vnto him, being growne in yeares to follow with generous courage, and hardinesse, those valiant actes, that crowne their actors with honour and glory : those iust actions that mainteine states : wise actions, that makes vs wary and prouident : and studious actions, that makes vs immortall.

*Why doe men emulate things
most noble?*

Probleme. 127.

P*Perhaps* because we finde that those things onely make men honorable, and of better esteeme in the world, which in their owne natures are principally

cipally good, and of highest accompt: and therefore we desiring those things, that may innoble our natures, and make vs in quality like themselves, we seeke to excell in things supreme and excellent, and by this enuious affection contemne things of lowest value, and estimation. And therefore we enulate, and seeke to excell other men in learning, which feedeth the vnderstanding with the foode of truth, the end of all speculatiue knowledge: In eloquence, which is the publisher of those things which with much study, and many watchings we haue gathered together, and that with a golden stile, stirring vp the affections of the hearers in wisdom, which is the perfect knowledge of things high and lowe, heavenly and earthly. In riches, which are wont to be the prize of mortall things, and the aptest, and most noble instrument to attaine the happy treasures of all vertues and sciences. In power, which by the maiesty of a Crowne, & Scepter which gouerneth the whole world, bringeth honor and splendor to as many as possesse it: & in any other thing rare & excellent, which may any way increase our honor, renowne and reputation O Perhaps, becau'e we emulate glory, which is awakned

awakned by things of worth, & singular greatnesse: for by such an affection we are only spurred forward, when we see our equalls, and such as are like vnto our selues, to excell vs in those things that are in repute, & honor in the world: which seeming to our owne strength no way impossible to be attayned, we imploy all our studies, and endeuors, not only to equall, but excell our corriuallies. *Or Perhaps*, because whatsoeuer is little or base, as little vnderstanding, little knowledg in matters of small moment, little store of earthly possessions, little authority ouer the people, and whatsoeuer is lesse, then that opposite which carieth vs vnto glory, seemeth rather priuations, then habits of good things, wherby we ascend to immortall fame. For little knowledge is rather presented vnto vs by the name of ignorance, then knowledge: little valour in military affayres, rather by the name of Cowardise, then fortitude: little skill in humane businesse, rather by the name of Simplicity, then prouidence: little eloquence, rather by the name of rude speech, then eloquence: little store of possessions, rather by the name of pouerty, then dominion: and euery other

other thing that is lesse excellent, seemeth rather vnto vs to bee basenesse, then (in the least degree that may be) height of state and condition: whereby it followeth, that as men borne free, and sprung from a generous and magnanimous offspring, we are not to labour and weary our selues in emulating things of small worth and estimation, but we must turne our mindes with all our wittes, and best endeuours vnto those things, which are of highest esteeme with the best and wisest sort of men: as discipline, which instructeth vs in those things that concerne God and Nature: as fortitude, which crowneeth vs with glory and honour: wisdom, which teacheth and directeth vs in the whole course of our liues: eloquence, which maketh vs admirable: Riches, which helpe to adorne vs: and lastly, power and authoritie, which mounteth vs vp to the highest pitche of honour and immortalitie.

FINIS.



The Table of the Problemes.

And first of Beautie.

1. **W**hy is Beautie so vniuer-
sall? pag. 1.
2. Wherefore is Beautie im-
parted to euery particular cre-
ature? pag. 2.
3. Wherefore doth Beauty shine
especially in women? pag. 4
4. Why doth Beautie so soone
decaye? pag. 5
5. Why is Beautie especially ap-
prehended by the sight? pag. 7
6. Wherefore doth Beautie al-
wayes delight? pag. 9
7. Why is Beautie worthy of
Loue? pag. 12
8. Why

The Table.

8. Why are not all men delighted with one, and the same Beautie? pag. 14.
9. Why is Beautie enioyed, lesse esteemed. pag. 15
10. Why is the Beautie of a light woman lesse esteemed. pag. 19
11. Why doth euery man desire to be faire. pag. 21.
12. Why is he that is faire inclined to Lone. pag. 19
13. Why are there borne in some Prouinces, Citties, Castels, and Villages, beautifull women, in others beautifull men, in some Countries men of tall stature, fatte, and white, in others leane of body, and of a fallow complexion. pag. 23
14. Why doth the Beautye of women consist, sometimes in one colour, sometimes in the variety of colours. pag. 26
15. Why doth the sweetnesse of speach,

The Table.

speech, and comely carriage of
the body, giue greater grace
unto Beantie, then any other
part. pag. 28

16. Why is the Beantie of wo-
men especially scene in the face.
pag. 31

17. Why doe women which are
not borne faire, attempt with
artificiall Beauties to seeme
faire. pag. 33

18. Why doth the arte and mul-
titude of beauties which women
use, being discovered, breed a
kinde of loathing & disdain in
the hearts of men. pag. 36

19. Why doth the Beantie of the
body with greater celeritie
wound the hearts of men, then
that of the minde. pag. 38

20. Why do wise men more esteeme
the Beantie of the minde, then
of the body. pag. 40

21. Why do young men preferre
P 2 the

The Table.

the Beauty of the body before
that of the minde. pag.41

22. Why is the Beantie of the
minde more often scene in old
men then in young. pag.43

23. Why is the Beantie of the
minde accompanied with that
of the body in the brests of
young men so much esteemed.
pag.45

24. Why doth the Beauty of the
minde alwayes helpe, and that
of the body often times hurt.
pag.46

25. Why doth the Beauty of the
minde make vs like unto things
heavenly, and that of the body
many times like unto earthly.
pag.48

26. Why would the Platonists,
that the Beantie of corporall
things should be as a ladder to
ascend unto the first Fayre-
nesse. pag.49

27. Why

The Table.

27. Why did the Platonists, under two speciall senses of seeing and hearing, comprehend all Beantie? pag. 51
28. Why would that famous Philosopher, that his disciples should oftentimes take a view of their owne Beauties in a glasse. pag. 53
29. Why do Princes, and women of honourable birth, prove for the most part fairer, both in body and minde, then women of baser condition. pag. 54
30. Why do faire women preuaile much in obteyning grace and fauour with Princes. pag. 56
31. Why is onely the Beantie of women, amongst all other beauties, praised and esteemed. pag. 59
32. Why is the Beantie of women serued and adorned, with the excellency of whatsoeuer things

The Table.

are Beautifull in the world.

pag. 61

33. Why is the Beantie of women of such force, that it many times overcometh the greatest personages of the world.

pag. 63

34. Why doth the Beantie of a woman being violated bring infamie and dishonour, not onely to her selfe, but to her whole family.

pag. 65

35. Why is it the custome to hang beautifull pictures, in the chambers of those women that are with child.

pag. 67

36. Why doe they make Venus the mother of Beantie.

pag. 69

37. Why is onely the beantie of heauen amongst other corporall things, of it selfe permanent.

pag. 71

38. Why is the first faire to morrow

10

The Table.

tall eyes inuisible. pag.72

39. Why doe many men little regard the first faire. pag.75

Of Loue.

40. Why hath nature ordained that there should be affections in the world. pag.79

41. Why is some speciall affection predominat ouer euery age. p.81

42. Why would Nature that in euery thing in the world there should be loue. pag.84

43. Why is Loue so potent. pag.86

44. Why are there so many kindes of Loue, under the command and empire of Loue. pag.88

45. Why are the outward signes of humane Loue, the uncertaine passions, that they suffer who Loue. pag.90

46. Why is Loue called a flame, a fire, and the like. pag 93

The Table.

47. *Why do Poets fayne Love a
Childe.* pag. 99
48 *Why naked.* pag. 101
49 *Why winged.* pag. 103
50 *Why with Bowe and ar-
rowes.* pag. 105
51 *Why Blinde.* pag. 107
52 *Why ruddy, or high coloured.*
pag. 109
53. *Why sometimes languish-
ing.* pag. 111

Of Louers.

54. *Why do Louers delight in
flowers.* pag. 113
55. *Why doe not Louers in the
presence of those they loue know
howe to frame their speech.*
pag. 115
56. *Why doe Louers blush in the
presence of their mistrisses.*
pag. 117
57. *Why doe Louers take plea-
sure*

The Table.

- sure in the teares of their Be-
loured.* pag. 118
- 58 *Why doe Louers whether so-
euer they go carry with them
their amorous passions.* pag. 120
59. *Why do Louers so much de-
light in the neatnesse of their
apparell, and bodies.* pag. 122
60. *Why do Louers so much es-
teeme the giftes of their belo-
ued.* pag. 124
61. *Why do Louers so often vse
the similituds of things most ex-
cellent, to display the Beauty of
her they Love.* pag. 126
62. *Why are Louers many times
troubled with iealousie, & griefe
of the heart.* pag. 127
- 63 *Why doe Louers many times
dreame of horrible things.* pag. 129
- 64 *Why doe louers delight in
morning musicke.* pag. 130
65. *Why doe louers desire to bee
thought*
- P 5

The Table.

- thought valiant. pag. 132
66. Why do louers defend their
beloued, even in a wrong, and
vniust cause. pag. 133
67. Why do louers take so much
delight in the contemplation of
the eye. pag. 134
68. Why is the anger of a louer
soone alayed. pag. 136
- 96 Why cannot louers hide their
passions. pag. 138
- 70 Why cannot louers conceale
the fauors of their best beloued.
pag. 139
- 71 Why do louers put their fauors
they receaue from their mistris-
ses in the most noble parts of the
body. pag. 140

Of Hatred.

72. Why is Hatred ordayned by
nature. pag. 141
73. Why doth loue sometimes in-
gender hate, being by nature
contra.

The Table.

contrary unto it. pag. 143

74. Why is the hatred of men against things generall, and universall, their anger against things more particular. pag. 145

75. Why is hatred conceyued, everlasting, but anger soone alayed. pag. 147

76. Why doe men seldome hate, either their countrie, or their parents. pag. 148

77. Why is the hatred of great princes, and noble men inexorable. pag. 151

78. Why is the hatred of women without end, or measure. pag. 153

Desire.

79. Why hath nature given to every thing a desire. pag. 155

80. Why is desire the first lawfull birth, or first borne of love. p. 158

81. Why is desire infinite, & endless. pag. 160

82. Why doe divers men desire divers-

The Table.

- dinerfly. pag. 163
83. Why are the Desires of the father more noble then those of the mother. pag. 166
84. Why is the Desire of those that love, towards the thing beloved, so fiery, & ardent. pa. 167
85. Why doe the Desires of children ende in matters of small weight. pag. 169
86. Why doth the Desire of immortality make men bold, and resolute in undergoing labours, and dangers. pag. 171

Of Flight.

87. Why hath nature giuen flight to things created. pag. 175
88. Why doth it bring safety and honor, not onely to particular men, but to whole Citties to flye sometimes the commodities of Nature. pag. 179
89. Why

The Table.

89. Why is it commendable sometimes to flye honour, the Citty it selfe, and ciuill conuersation. pag. 182
90. Why is it sometimes infamous, and dishonorable to flye, and especially to soldiers. pag. 183
91. Why are not al to be blamed that flie their countries. pag. 185

Of Delight.

92. Why^h hath nature giuen delights unto Creatures. pag. 189
93. Why hath nature giuen such diuersity of Delights unto man. pag. 192
94. Why doth man being not content with such variety of Delights as nature affordes, procure other unto himselfe, by arte, and inuention. pag. 196
95. Why doe women, and young men especially loue things pleasant, and delightfull. pag. 203
96. Why

The Table.

96. Why doth the multitude of those delightfull things that especially appertain to the sense of feeling, tast, and smelling, make vs many times intemperate. pag. 205
97. Why did Athens glory in the delight of wisdom, and Rome of armes. pag. 207
98. Why doe kings, and Princes, contrary to the opinion of the common people, tast least pleasure & delight. pag. 212

Of Sorrow.

99. Why hath nature giuen sorrow vnto creatures. pag. 222
100. Why is the sense of feeling most subiect to griefe. pag. 224
101. Why are griefes of the body communicated vnto the minde, and those of the minde vnto the body. pag. 227
102. Why

The Table.

102. *Why are the griefes of the bodie more sensible, and violent, in softe, and delicate bodies, as of women, and honorable personages, then of those that are strong, and valiant.* pag. 231

103. *Why are the griefes of the minde farre greater then those of the bodie.* pag. 232

104. *Why are great Princes commonlie afflicted with the griefes of the minde, and men of baser condition with those of the body.* pag. 235

105. *Why are the griefes of women in labour, of all other bodilie griefes the greatest.* pag. 239

106. *Why would Plato that Children from their tender yeares should bee accustomed both to delight, and sorrowe.* pag. 241

107. *Why do many die with too great an apprehensio of ioy, others with*

The Table.

with too much griefe and sorrow of the minde. pag.242

Of Hope.

108. *Why hath Nature giuen Hope.* pag.244

109. *Why doe rich men, noble men, and young men Hope much,* pag.247

110. *Why doth hope deceine manie.* pag.249

Of Despaire.

111. *Why hath Nature giuen Despaire.* pag.253

Of Feare.

112. *Why hath Nature giuen Feare.* pag.254

113. *Why doe Louers alwayes Feare.* pag.257

Of

The Table.

Of Boldnesse, or Courage.

114. *Why hath Nature giuen
courage.* pag. 259
115. *Why are young men com-
monly bolde and couragious.*
pag. 261
116. *Why would Nature giue
Anger vnto all lining crea-
tures.* pag. 263
117. *Why is Anger in the brest
of men easily turned into a sinne.*
pag. 265
118. *Why is the Anger of Prin-
ces and great gouernours com-
mendable.* pag. 267
119. *Why do many exercise their
Anger against themselves.*
pag. 269

Of

The Table.

Of Shamefast- nesse.

120. *Why hath man onely obtey-
ned of Nature the gift of Sham-
fastnesse.* pag. 271
121. *Why doe women, and young
men especiallie blush.* pag. 273
122. *VVhy is the seate of Shame-
fastnesse in the forehead.* pag.
274.

Of Compassion.

123. *Why hath Nature giuen
compassion.* pag. 276
124. *Why are women and olde
men most pittifull.* pag. 278
125. *Why are they that are an-
grie, or in miserie not merci-
full.* pag. 281
126. *Why*

The Table.

Of Emulation.

126 *Why hath Nature given to
man Emulation.* pag. 283

127 *Why do men Emulate things
most noble.* pag. 285.

FINIS.



Errata

In pag. 3 line. 18 for creator of things,
creator of all things. pag. 11. line 27.
for bestroweth, bestoweth. pag. 13
line 5 for sure, since, pag. 28. line 11.
for faciable sociable, pag. 47 line. 3. for
gods goods. pag. 73. line 11. for luccus
Incens. pag. 81. line 23 for peale please.
pag. 89. line 20 for adde and, pag. 79.
line 4. for diposition disposition. pag.
102. line. 17. for laugh rough. pag. 160
line. 20. for visible inuisible. pag. 161.
line. 23. for intentia^l intencionall.

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